





JOURNAL  
OF THE  
PROVINCIAL SYNOD,

OF THE  
UNITED BRETHREN'S CHURCH  
IN THE NORTHERN SECTION OF THE UNITED STATES OF N. A.

HELD AT BETHLEHEM, PA.,  
FROM THE 2<sup>nd</sup> TO THE 23<sup>d</sup> OF MAY,

1855.

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# Journal of the Provincial Synod

HELD AT BETHLEHEM,

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## FIRST SESSION.

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Wednesday, May 2nd, 9 A. M.—53 members present.

Synod met in the old Church Edifice of the Bethlehem Congregation.—The exercises were opened by singing the following hymns:—

“Mit deiner lieben Nähe,” u. s. w.

“Ruler of thy Congregation” etc.

“Be especially entreated” etc.

“Du treuer Hausherr der Gemeine,” u. s. w.

Whereupon Br. Jacobson—the President—offered a fervent prayer to the Head of the Church, beseeching him to be in our midst, and to direct and bless our deliberations &c., after which the brethren joined in singing the verse: “Hebe auf die durchgegrabenen Hände,” u. s. w.

The texts of the day were then read, and the substance of the daily word enlarged upon in an address to the Synod.

The following letter from the U. E. C. to our Provincial Synod was next communicated.

**An die zur Provinzial-Synode des nördlichen Bezirks der Nord-Amerikanischen Brüdergemeinen versammelten Brüder.**

Herzlich geliebte Brüder!

Gnade sei mit Euch und Friede von Gott, unserm Vater, und dem Herrn Jesu Christo! Dieser apostolische Segenswunsch möge von Tag zu Tage an Euch in Erfüllung gehen, so lange Ihr zu Eurer diesjährigen Provinzial-Synode versammelt seid, um vor den Augen des Herrn den Zustand der Brüdergemeinen in Eurem Lande mit einander zu betrachten, das Wohl derselben zu berathen, darauf zu denken, wie Allem, was Schaden und Abbruch gethan hat oder in Zukunft thun könnte, abgeholfen und gewehrt werden, und wie dagegen Alles, was zum wahren Heil der einzelnen Seelen und der ganzen Gemeinen dienen kann, recht befördert werden möge. Mit dem aufrichtigen Wunsch und Gebet zum Heiland, daß dieses gelinge, werdet Ihr zusammentreten, und auch wir werden unser Gebet mit dem Euren vereinigen,

da uns das Wohl und Wehe Eurer Gemeinen, eines so wichtigen Theiles der evangelischen Brüder-Unität, so nahe am Herzen liegt. Wir sind ja als ein besonderer Theil der allgemeinen christlichen Kirche Alle Glieder Eines Leibes, der Gemeinde, da Jesus Christus das Haupt ist; wir sind durch Einen Geist Alle zu Einem Leibe getauft, und so Ein Glied leidet, so leiden alle Glieder mit, und so Ein Glied wird herrlich gehalten, so freuen sich alle Glieder mit. So werden auch wir uns mit Euch freuen, wenn der Heiland in Eurer Mitte ungesehen aber kräftig fühlbar wandelt, selbst Eure Berathungen mit Seinem heiligen Geist, dem Geiste der Wahrheit, leitet und zum Besten der Gemeinen zu einem Ziel nach Seinem Sinn und Herzen führt, und dann in den Gemeinen selbst legitimirt. Die Loosung am Eröffnungstag Eurer Zusammenkünfte am 2ten Mai: „Alles, was der Herr gesagt hat, wollen wir thun und gehorchen;" (2 Mos. 24, 7.) wird Euer Gelübde vor Gott, unserm Heiland, sein. Was Er uns sagt in Seinem heiligen Wort, darüber haben wir uns ja nicht mit Fleisch und Blut zu besprechen, sondern zuzufahren, Ihm Alles zu versprechen und Er gibt uns in unserer Schwachheit das Halten. Er hat uns erwählet, ehe der Welt Grund gelegt war, daß wir sollten sein heilig und unsträflich vor Ihm in der Liebe; so sind wir nun nicht mehr Gäste und Fremdlinge, sondern Bürger mit den Heiligen, und Gottes Hausgenossen, erbauet auf den Grund der Apostel und Propheten, da Jesus Christus der Eckstein ist, auf welchem der ganze Bau in einander gefügt wächst zu einem heiligen Tempel in dem Herrn, auf welchem auch Ihr mit erbauet werdet zu einer Behausung Gottes im Geist. Der Heiland erhalte uns mit einander verbunden nach Seinem Gebet: „Ich in ihnen und Du in mir, auf daß sie vollkommen sein in Eines!" Ja, laffet uns fleißig sein zu halten die Einigkeit im Geist durch das Band des Friedens. Ein Leib und Ein Geist, wie wir auch berufen sind auf einerlei Hoffnung unsers Berufes in Einem Glauben. Ja Christus stelle uns alle immermehr Ihm selbst dar als eine Gemeinde, die herrlich sei, die nicht habe einen Flecken oder Runzel, oder des etwas, sondern daß sie heilig sei und unsträflich. Er gebe es uns, der Sünde abzusagen, die der Leute Verderben ist, nicht im eigenen Geiste zu wandeln, sondern nachzujagen dem vorgestreckten Ziel, dem Kleinod, welches vorhält die himmlische Berufung Gottes in Christo Jesu: Er selbst wolle uns vollbereiten, stärken, kräftigen, gründen!

Die Gnade unsers Herrn Jesu Christi, und die Liebe Gottes, und die Gemeinschaft des heiligen Geistes sei mit uns Allen, Amen!

In der Liebesgemeinschaft Gottes unsers Heilandes grüßen wir Euch, liebe Brüder, aufs herzlichste, als

Eure treu verbundene Brüder,

Die Aeltesten-Conferenz der Unität:

**Christian Willh. Matthiesen,**

Berthelsdorf, März 24, 1855.

Vize-Präsident.

Br. Kampman rose, and in the name of the Congregation at Bethlehem, expressed their sincere pleasure and grateful sense of the privilege of having so many of their brethren from other places assembled in their midst, and bade them an affectionate and fraternal welcome.

Br. Wolle of Bethlehem was appointed Secretary of the Synod pro tem.

It having been proposed that the Synod proceed to the election of Vice Presidents, after considerable discussion, it was unanimously

*Resolved* "That all the officers be elected by ballot."

Thereupon it was agreed that the delegates appointed by the various congregations present their credentials, and that the Provincial Elders' Conference be the Committee to receive and examine the same.

The Congregations being called up in order, certificates of election were handed in by brethren from Philadelphia, Nazareth, Staten Island, Emmaus, Schöneck, Lebanon, Lancaster, York, Hopedale, Graccham, Gnadenhütten, Sharon, Canal Dover, Hope, and Bethlehem. The delegates from Litiz, New York and Camden had not yet arrived, and the brother from Brooklyn had mislaid his papers.—

A motion was made and carried, to reconsider the vote concerning the election of officers by ballot, whereupon Br. Holland offered the following resolution, viz:

"*Resolved*, That all elections by this Synod shall be by ballot;"

pending the consideration of which resolution, Synod agreed to take a recess of fifteen minutes to enable the Committee on Credentials to examine the same.

After recess, the Committee on Credentials reported that they had found all presented to them to be correct, and that the following brethren were present, and entitled to seats in this Provincial Synod, viz:

<i>Members of Provincial Elders' Conference.</i>	{ Rt. Rev. John C. Jacobson.
	{ Rev. Philip H. Goepp.
	{ Rev. Charles F. Seidel.
	{ Rev. Lewis F. Kampman.
	{ Rev. Sylvester Wolle.
<i>Bethlehem, Pa.</i>	{ E. F. Bleck.
	{ Jacob Rice.
	{ C. A. Luckenbach.
	{ William L. Brown.
	{ Jedediah Weiss.
<i>Nazareth, Pa.</i>	{ C. E. Peisert.
	{ Rev. William L. Lennert.
	{ Rev. Edward H. Reichel.
	{ Rev. William Eberman.
	{ C. D. Busse.
<i>Litiz, Pa.</i>	{ John C. Leibfried.
	{ Rev. Samuel Reinke.
	{ Rev. J. T. Bechler.
<i>Lancaster, Pa.</i>	{ Rev. Henry A. Shultz.
	{ Joseph Eberman.
	{ George Reed.

<i>Philadelphia.</i>	{ Rev. Edm. de Schweinitz.
	{ Francis Jordan.
	{ George Perkin.
<i>New York.</i>	{ Rev. David Bigler.
	{ Rev. T. Wunderling.
<i>Lebanon, Pa.</i>	{ John Graeff.
	{ Robert Evans.
	{ Rev. F. F. Hagen.
<i>York, Pa.</i>	{ George Heckert.
	{ John Fahs.
<i>Schœneck, Pa.</i>	{ Rev. George F. Troeger.
	{ John A. Edmonds.
<i>Hopedale, Pa.</i>	{ Rev. G. Oehler.
<i>Graceham, Md.</i>	{ Rev. B. Ricksecker.
<i>Staten Island, N.Y.</i>	{ Rev. A. A. Reinke.
	{ Lawrence Cortelyou.
<i>Brooklyn, N. Y.</i>	{ Rev. Joseph H. Kummer.
	{ Thomas Harvey.
	{ Rev. Henry Bachman.
<i>Gnadenhuetten, Ohio.</i>	{ Isaac Blickensderfer.
	{ Joshua Micksch.
	{ Rt. Rev. Peter Wolle.
<i>Canal Dover, Ohio.</i>	{ Jacob Blickensderfer, Sr.
	{ William Rickert.
	{ Rev. F. A. Holland.
<i>Sharon, Ohio.</i>	{ Jacob Blickensderfer, Jr.
	{ Samuel Knauss.
	{ Rev. Henry G. Clauder.
<i>Hope, Indiana.</i>	{ David Weinland.
	{ Philip Blum.
<i>Camden, N. Y.</i>	{ Rev. Charles Barstow.
	{ Rev. John Regeness.
<i>Emmaus, Pa.</i>	{ Samuel Christ.
	{ F. Yobst.

A motion was made and carried, that the Rules of the Provincial Synod of 1849 be adopted for the government of this body, until otherwise ordered, and that they be now read.

The President hereupon read the Rules.

On motion of Br. Bleck said Rules were referred to a Committee of Three for revision.

The Brethren Luckenbach, Blickensderfer, (Sharon) and Bleck were appointed by the President to constitute this Committee.

Synod then proceeded to the election of two Vice Presidents.

The question being raised whether Br. Evans, who had failed to present his credentials, was entitled to a seat, the minister from Lebanon stated that said brother, had been duly elected; whereupon on motion it was unanimously resolved that Br. Evans be received as a full member.

Upon a count of the ballots, it appeared, that the brethren Seidel and Goepf were duly elected Vice Presidents.

The subject of the permanent Secretaryship to this body being under consideration on motion of Br. Holland, it was

*“Resolved, That a brother, not a member of this Synod, be appointed to the office.”*

Br. Rice moved, “that the President be requested to procure the services of some competent person to serve as Secretary to this Synod, on such terms as he shall see fit;” but before the discussion on this subject was concluded, a motion to adjourn prevailed.

Synod adjourned after singing, “Herr Jesu, sei an jedem Tag,” u. s. w.

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## SECOND SESSION.

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2 1-2 o'clock, P. M.—58 members present.

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Sung : “Bless our covenanting together” etc.

The delegates from Litiz, viz : the brethren Jacob B. Tschudy, John W. Rauch, and Timothy Masslich, appeared, presented their credentials, which were found correct, and took their seats.

Br. Reinke (Litiz) moved that Br. Bahnson, the delegate appointed by the Provincial Helpers' Conference of the Southern Province of our American Church, to attend this Synod, be admitted as an advisory member.

An amendment having been offered, viz : “that said delegate have the privilege to vote,”—Br. Bahnson explained his position, and at his request the amendment was withdrawn.

The original motion was then unanimously agreed to.

The subject of admitting persons to the deliberations of Synod, having been brought up, after considerable discussion, on motion of Br. Schweinitz, it was finally

*“Resolved, That this Synod be held with open doors.”—*

Br. Weiss was elected doorkeeper.

Br. Goepp then moved “that we take as a guide to our deliberations the Results of the Provincial Conference of 1847, as modified by those of the General Synod of 1848, and of the Provincial Synod of 1849.” Agreed to.

Br. Goepp next submitted the following preamble and resolutions, viz :

“Whereas, the Unity’s Elders’ Conference in Berthelsdorf have officially declared their willingness to take the necessary steps for the convocation of a general Synod of the United Brethren’s Church, either in 1857, ’58 or ’59, in case the Results of this present Provincial Synod should be of such a nature as in their opinion, constitutionally to warrant the taking of such steps,—Therefore be it *Resolved*,

1. That this present Provincial Synod is authorized, and it is the duty of the same to take the whole of the constitution and principles of the United Brethren’s Church into mature and prayerful consideration, and to pass resolutions relating to the same, either sanctioning the resolutions of former Synods, or modifying and altering the same, or substituting entirely new ones, and that it shall be expressly understood that this present Synod, as to its deliberations, be not limited by any reference or regard to the existing rules and constitution of our Church, otherwise than shall be deemed good and necessary by the Synod itself, and that the same be by the grace of God exclusively governed by an earnest and prayerful consideration of the mercy and divine directions of Him, who is the only Head of the Church, and by a faithful observance of his commandments as revealed to us in Holy Scripture.
2. That the principles and rules of the constitution of our Church so proposed and resolved upon by this present Synod, be embodied into a full report, and that, as far as the same, under our present constitution cannot be carried out nor acted upon, unless approved of either by the Unity’s Elders’ Conference, or by a General Synod of our Church, they be laid before the Unity’s Elders’ Conference at Berthelsdorf.
3. That in the meantime the results of this present Synod so laid down be published by printing, in English and German, for the use of all the members of our Church, but that the same, excepting such resolutions as may be carried out immediately, without being constitutionally subject to the sanction either of the Unity’s Elders’ Conference, or of a General Synod, be not considered conclusive, but subject to be revised, sanctioned or modified by another Provincial Synod to be convened in the fall of the year 1856.
4. That as soon as convenient after the commencement of the sittings of the Synod, a brother be appointed, whose duty it shall be to prepare a report embodying the resolutions of the Synod under their proper heads, and to lay the same before the Synod for its approval.

These resolutions were laid on the table, in order to have them printed for the use of members.

Br. Bechler moved that a Committee of Two on Printing, be appointed by the President, and the motion being agreed to, the President appointed the brethren Blickensderfer (Sharon) and Shultz, to be said Committee.

On motion of Br. Luckenbach it was agreed, that Synod meet daily at 8 1-2 o'clock A. M. and adjourn at noon, and again at 2 P. M. to adjourn at 5 o'clock.

Likewise that each Session be opened with singing and prayer.

Br. Rice renewed his motion of the first Session, in reference to procuring the services of some competent person to act as Secretary.

Br. Bleck offered by way of amendment "that we go forthwith into the nomination and election of a Secretary to this Synod;"—which amendment was accepted, and agreed to.

The brethren W. Th. Roepper and Wm. C. Reichel having been nominated the election was held by ballot, and on counting the vote it appeared that Br. Roepper was chosen.

Whereupon on motion, it was

"*Resolved*, That Br. Roepper be declared unanimously elected."

After singing: "Lord thy body ne'er forsake," &c., Synod adjourned. —

### THIRD SESSION.

Thursday, May 3d., 8½ o'clock, A. M.—50 members present.

Sung: "Be present with thy servants, Lord," &c.—

Prayer by Br. Wolle. (Litiz.)—Texts of the day read.

The President announced that Br. John Egbert from Staten Island had arrived. Having presented his credentials they were found correct, and he took his seat.

The minutes of yesterday's Sessions were read, amended and approved.

A letter from Br. Roepper, respectfully declining the office of Secretary, was communicated by the President.

Synod then proceeded to the nomination of a Secretary, and Br. Wm. C. Reichel having been nominated, and the nominations closed, Br. Bleck moved "that Synod declare Br. Reichel unanimously elected." Agreed to.

Br. Goepp having moved, "that after the reading of the daily minutes, the roll shall be called;" after some objections had been heard,

Br. Holland moved, "that this matter be laid on the table, and reports of Committees be called." Agreed to.

The Committee to whom had been referred the revision of the rules, then reported the following

## RULES OF ORDER FOR THE PROVINCIAL SYNOD OF 1855.

### DUTIES AND PRIVILEGES OF THE PRESIDENT.

- RULE 1.** It shall be the duty of the President to preserve order, and to endeavor to conduct all business before Synod to a speedy and proper result. He shall state every case properly presented to Synod, and before putting it to vote, shall ask ; "Is the Synod ready for the question?" He shall announce all votes and decisions.
- RULE 2.** In case the Synod shall be equally divided on any question, it shall be considered lost.
- RULE 3.** The President may speak to points of order in preference to other members of the Synod ; and shall decide questions of order, subject to an appeal to the Synod by any member, which appeal shall always be in writing. On such an appeal no brother shall speak more than once.
- RULE 4.** When an appeal is made from the decision of the President, he shall put the question thus :—" Shall the decision of the chair stand as the judgment of the Synod ?"—
- RULE 5.** The President shall appoint all Committees unless the Synod shall otherwise direct.
- RULE 6.** It shall be the duty of the presiding officer, and the privilege of any member of Synod to call a member to order, who violates an established rule of order.

### DUTIES OF THE SECRETARY.

- RULE 7.** The name of a brother offering a resolution, proposition, or amendment, shall be entered on the Journal, by the Secretary.
- RULE 8.** The Secretary shall enter upon the Journal every resolution or proposal submitted to the Synod, or report made by a Committee in the words in which it was submitted by the mover, or presented by the Committee ; also all amendments offered, whether adopted or rejected ; and before the final vote is taken on any resolution, proposition or report, which may have been amended, it shall be again entered in the words on which the final vote is taken, unless the amendments can be readily supplied from the journal without such re-entry.

### MOTIONS.

- RULE 9.** A motion must be seconded, and afterwards repeated from the chair, or read aloud before it is debated.—A motion shall be reduced to writing, if any brother require it.
- RULE 10.** All resolutions shall be submitted in writing.
- RULE 11.** Any brother having made a motion, may withdraw it with leave of his second, before it is debated, but not afterwards without leave of the Synod.
- RULE 12.** A motion to amend an amendment shall be in order, but to amend an amendment to an amendment shall not be entertained.
- RULE 13.** An amendment destroying, or altering the intention of a motion shall be in order ; but an amendment relating to a different subject shall not be in order.



**RULE 14.** On an amendment to "strike out and insert," the paragraph to be amended shall first be read as it stands, then the words proposed to be struck out and those to be inserted, and finally the paragraph as it would stand, if so amended.

**RULE 15.** On a call for the division of the question, the majority shall decide. The call can only be granted when the division called for will leave distinct and entire propositions.

#### DEBATE.

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**RULE 16.** When a member speaks, or offers a motion, he shall rise in his place, and respectfully addressing the chair, confine himself to the question under consideration.

**RULE 17.** When a member is called to order, he shall take his seat until the point is determined.

**RULE 18.** When two or more members rise to speak at the same time, the presiding officer shall decide who is entitled to the floor.

**RULE 19.** While a brother is speaking, no one shall interrupt him, except for the purpose of calling him to order, or asking of the presiding officer leave to explain, or to call the previous question.—A brother allowed "to explain," shall only have the right to explain an actual misunderstanding of language, and shall be strictly prohibited from going into debate on the merits of the case.

**RULE 20.** For any brother in speaking to impeach the motives of a fellow-member, or treat him with personal disrespect, or pass between him and the chair while he is speaking, shall be deemed a violation of order.

**RULE 21.** Any conversation, by whispering or otherwise, which is calculated to disturb a brother while speaking, or hinder the transaction of business, shall be deemed a violation of order.

#### PRIVILEGED QUESTIONS.

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**RULE 22.** When a question is before the Synod, the only motions in order shall be 1st, to adjourn; 2d, the previous question; 3d, to lay on the table; 4th, to postpone indefinitely; 5th, to postpone to a definite period; 6th, to refer; 7th, to divide, if the sense will admit of it; or 8th, to amend—to take precedence as herein arranged, and the first three to be decided without debate.

**RULE 23.** When the previous question is moved, and sustained by five other members, it shall be put in this form: "Shall the main question be now put?" If this is carried, all further motions, amendments, and debate shall be excluded, and the question be put without delay. If the question has been amended, the question shall be taken on the amendment first; if more than one amendment has been made, the last made amendment in order shall take precedence in the vote. It shall not be in order to reconsider the agreement to take the previous question.

**RULE 24.** When a motion is postponed indefinitely, it shall not come up again during the sitting of the present Synod.

ADJOURNMENT.

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**RULE 25.** A motion to adjourn shall always be in order, except 1st, when a member is in possession of the floor; 2nd, when the yeas and nays are being called; 3d, when the members are voting; 4th, when adjournment was the last preceding motion; or 5th, when it has been decided that the previous question shall be taken.

**RULE 26.** A motion to adjourn simply cannot be amended, but a motion to adjourn to a given time may be, and is open to debate.

QUESTIONS NOT DEBATABLE.

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**RULE 27.—1.** A motion to adjourn, when to adjourn simply. **2.** A motion to lay on the table, when claiming privilege over another motion. **3.** A motion for the previous question. **4.** A motion to reconsider. **5.** A motion to read a paper. **6.** Questions of order whilst the previous question is pending. **7.** Questions of order when not appealed from the decision of the President.

READING OF PAPERS.

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**RULE 28.** The reading of any paper called for relating to the subject under debate, shall always be in order.

TAKING THE VOTE.

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**RULE 29.** When the presiding officer has commenced taking the vote, no further debate or remark shall be admitted, unless a mistake has been made; in which case the mistake shall be rectified, and the presiding officer shall recommence taking the vote.

**RULE 30.** The yeas and nays upon any question before the Synod may be called for by two members, and when so called, shall be taken and entered on the journal. They may be called for at any time before the announcement of the vote by the chair.

**RULE 31.** In all elections by ballot, a majority of the whole number of votes cast, shall be necessary to a choice.

**RULE 32.** In voting by yeas and nays, all present must vote unless excused by the Synod. A motion to excuse shall be decided without debate.

FILLING BLANKS.

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**RULE 33.** When any blank is to be filled by the names of persons, a vote shall be taken on the names in the order of their nomination; but when a blank is to be filled by any sum of money or time proposed, the question shall be first put on the largest sum, and the most remote time.

RECONSIDERATION.

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**RULE 34.** A question may be reconsidered at any time not later than the day after it was decided; but a motion for reconsideration being once made and decided in the negative, shall not be renewed.

RULE 35. A motion to reconsider must be made by a member who voted in the majority. No question shall be reconsidered more than once; nor shall a vote to reconsider be reconsidered.

#### COMMITTEES AND THEIR REPORTS.

RULE 36. The brother first named on the appointment of a committee shall be chairman of the same, and shall call the committee together at such time and place as he may select; but when thus convened, any committee may elect its own chairman and secretary.

RULE 37. All reports of committees, except reports of progress, shall be made in writing, and signed by a majority.

RULE 38. When a majority report is followed by a report from the minority of a committee, the former, after being read, shall lie upon the table, until the latter is presented; after which on motion, either may be considered.

RULE 39. When a report has been read, it shall be considered as properly before the Synod without a motion to accept.

#### PROTEST.

RULE 40. When one or more members desire to have their protest against a resolution or any other act of the Synod inserted in the Journal, he or they shall present it in writing, with his or their name or names affixed, to the Secretary of the Synod, to be by him entered on the Journal.

The foregoing rules may at any time be altered, amended or suspended by a two-third vote of the members present.

Br. Shultz moved that Synod take up the above report, section by section.  
—Lost.

Br. Bleck moved, that it be adopted entire.—

On motion of Br. Blickensderfer (Dover) the 19th Rule was amended by striking out the words "*or to call the previous question.*"

The Rules of order as amended were then adopted.

On motion of Br. Goepp, it was ordered that one hundred copies of said rules be printed.

Br. Eberman (Nazareth) then rose to offer certain resolutions, which he prefaced by remarks, stating that they had reference to the Government of the Brethren's Church.

The brethren Bleck and Goepp objected to them, as being out of order.

After some discussion, the President decided that Br. Eberman was out of order.

Br. Blickensderfer (Dover) moved to reconsider the vote of yesterday, fixing the order of proceedings. Lost.

Br. Blickensderfer (Sharon) appealed from the decision of the chair, that Br. Eberman was out of order.

The President then withdrew his decision, and Br. Eberman proceeded to read his preamble and resolutions :—

WHEREAS the United Brethren's Church of the Northern Diocese in the United States of America, has for some time past felt the want of a proper legislation, adapted to the well-being of this branch of the Church, on account of the peculiar circumstances in which it is placed, in being subject more or less, to the final decisions of the general Synods of the United Brethren's Church held in Germany, and subordinate to the Unity's Elders' Conference at Herrnhut.

AND WHEREAS the American Branch of the United Brethren's Church has been acknowledged to exist, in the granting of a Charter, by an Act of the Legislature of the Commonwealth of Pennsylvania, passed on the twenty-ninth day of March A.D. 1851. viz: An Act to incorporate "The Board of Elders of the Northern Diocese of the Church of the United Brethren, in the United States of America," as a body politic, whereby this body is now established by law, and is henceforth subject to the laws of this State, and the Rules and Regulations of the Synods of this branch of the United Brethren's Church.—

Therefore be it resolved, that we deem it expedient and highly necessary, that the following Statutes of Rules and Regulations be adopted by this Synod, as the Constitution of the United Brethren's Church in the Northern Diocese of the United States of America.

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## STATUTES of the UNITED BRETHREN'S CHURCH in the NORTHERN DIOCESE of the UNITED STATES of NORTH AMERICA.

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### INTRODUCTION.

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The Statutes of the United Brethren's Church in the Northern Diocese of the United States of North America are principles laid down by unanimous consent of the Synods, as just and truly necessary, and deserving the faithful observance of all its members;

The Statutes are divided into three parts : The first comprehends the principles upon which the destination, aim, and calling of the Church are founded. The second, contains the principles of our Discipline, deduced from the former. The third, contains the principles relating to the government and the service of the Church in all its branches.

### PART I.

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#### PRINCIPLES UPON WHICH THE DESTINATION, AIM, AND CALLING OF THE UNITED BRETHREN'S CHURCH ARE FOUNDED.

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SEC. 1. The Protestant Church of the United Brethren is a part of the household of God founded by our Lord Jesus Christ himself, in which he has the sole Rule, ordaining and appointing its Servants, and in which every institution is meant to render each of its members pre-

pared, to serve the will of God here on earth, and finally to depart with joy, and be with him for ever.

**SEC. 2.** The **HOLY SCRIPTURES** are and remain the only touchstone and rule, by which our doctrine must be examined, and our whole lives must be regulated.

**SEC. 3.** The American branch of the United Brethren's Church considers her derivation, from the renewed Church of the ancient Moravian Brethren at Herrnhut A. D. 1722, as a providential dispensation of God, by which she obtained the groundwork of her Constitution and Discipline, and the rite of Episcopal Ordination, through the instrumentality of the mother Church.

**SEC. 4.** The Church of the United Brethren is convinced that the aim of God would not be obtained, if she was nothing more than an ecclesiastical community formed of persons agreeing in doctrine and Church rites, but that her high calling of God is this: that she should be, or exhibit a part of that living Church of Christ, which is scattered throughout the earth, that is, a community of true children of God, having Jesus for their Head, whose members love each other, as brethren and sisters, and maintain among themselves the closest Unity of Spirit.

**SEC. 5.** Her calling and plan therefore, as far as our knowledge at present reaches, is this:

*a,* That she be a Church founded upon the doctrine of the incarnation, bloodshedding, and death of Jesus, in which she finds her daily pasture; her principal concern being to enjoy the full merits of his life, sufferings, death and resurrection, for her salvation and sanctification; and to live in intimate communion with him, striving, out of love to him, to keep his commandments, her members caring for, and exciting each other to acts of love and good works.

*b,* That she be a city set on a hill, whose inhabitants let their light shine before men, their walk and conversation proving, that living faith in Jesus creates not merely true cheerfulness and happiness of mind, but also strict rectitude of conduct in its professors, who are zealously intent upon following after truth, faithfulness, and charity towards their neighbors, and every virtue and every praise.

*c,* That she be a people keeping immovably to the word of Jesus' patience and atonement, showing forth his death without fear, and proclaiming his Gospel in all places, and by all means in their power, not only as a good salt among different Christian denominations, but also a messenger of peace to the Heathen, undismayed either by the crafty, or violent opposition of the enemy and his agents, and counting the reproach of Christ as an honor, willingly bearing the cross after him.

**SEC. 6.** The Church of the United Brethren therefore can acknowledge such only as partakers of her covenant, who by faith in Jesus Christ have become children of God, or such who are earnestly striving after this blessing, in whose conversation the fruits of the spirit are seen, and who with their whole heart agree, both in the calling of grace, and the plan of regulation of the United Brethren's Church formed for the furtherance thereof, and are willing to conform to them.

- SEC. 7.** Whereas birth and descent can never make a child of God, it follows that children born in the Church can only then be considered as true members thereof, when by the grace of God they obtain the above stated disposition and conviction. (Sec. 6.) But we acknowledge it to be our most sacred duty, to promote this work of divine grace in their hearts, to the utmost of our power, by kind exhortation, instruction and example.
- SEC. 8.** We will endeavor, as much as lieth in us, to live in true fellowship and unity of Spirit with all children of God in other denominations, and serve them with a willing heart, as far as we are able. We will however, not enter with any one into religious controversy, but simply adhere to the fundamental principles laid down in the Holy Scriptures, faithfully and fearlessly confessing the truth.
- SEC. 9.** Neither time nor circumstances, nor any thing else, shall divert us from following the important call given us by the Lord himself, upon which our covenant is founded; therefore we will by his grace maintain it as our most valuable treasure without wavering.—

## PART II.

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### PRINCIPLES OF OUR CONSTITUTION AND CHURCH DISCIPLINE.

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- SEC. 1.** The only aim of all the regulations and rules established in the Church of the United Brethren, is to promote the spiritual and temporal welfare of each congregation collectively, and of every individual member thereof, according to the will of God, and to prevent all harm and injury.
- SEC. 2.** Nothing therefore must enter into any part of our constitution, our regulations and rules, that is contrary to the doctrine of Jesus, and of his Apostles.
- SEC. 3.** The rules and regulations of each Congregation are considered by all sincere members of the United Brethren's Church, as a benefit, and must be implicitly obeyed by each member, nor can the ministers of the Church, or any others appointed to hold office in the Church, be exempted therefrom, under any pretense whatever.
- SEC. 4.** All true members of the Brethren's Church are convinced in their conscience that they are not only to seek that which is their own but also that which is the Lord's; not to live to themselves, but to God; they therefore gladly, and willingly contribute all in their power towards the spread of his kingdom, and the furtherance of that work of God, which is committed to us.
- SEC. 5.** The discipline of the United Brethren's Church consists in love towards each other, but, whenever any member falls into error, he must be set to rights with kindness, and if he falls into transgression, be seriously, according to the precept given by our Saviour, reminded of his duty, and reproved as a Brother.
- SEC. 6.** Whoever walks disorderly, gives offense, or causes scandal, despising all exhortation and reproof, and perseveres in it, must be dismissed from the communion of the church.

- SEC. 7.** All seducers, that is, such persons as knowingly and purposely do harm to the souls of others, and on strict examination have been convicted of such practices, are to be excluded from the Church.
- SEC. 8.** We will faithfully maintain this our Church discipline without respect of persons, or regard to office, rank or family, usefulness, and former services, or any other merit, every where, and at all times, being persuaded, that we cannot otherwise be, or remain a living Church of Jesus.

### PART III.

#### GOVERNMENT AND THE SERVICE OF THE CHURCH IN ALL ITS BRANCHES.

**SEC. 1.** All the congregations of the United Brethren's Church in the Northern Diocese of the United States of America, are parts of the Unity which God our Saviour has united in one body. Under Him their Lord and Head, they are joined together as members of one Church, and are built up for a habitation of God, through the Spirit, and are subject to the immediate government of him our Lord and Saviour Jesus Christ. But this government is carried on by him through the guidance of the Holy Spirit, by means of a General Synod, directing the internal and external affairs of the Church in general, and of each Congregation, and in which the whole Unity of the Brethren's Church in the Northern Diocese of the United States of America, is represented by the active ministers of the Church, the deputies of all the Congregations, and such other members of the Church as may be invited to attend, in accordance with the rules adopted by the Synod of 1847.

**SEC. 2.** At a general Synod the external and internal affairs of the Church are examined, and its Constitution either confirmed, or if needful otherwise regulated, modified or amended; according to the leading of the Lord, it also appoints the time and place of its next meeting.

But as the superintendence and direction of the whole Church must be uninterruptedly continued, and the Synod can meet only at stated times, every Synod chooses and appoints a board of Elders—(with the approval of the Lot,—) which shall be called, “The Board of Elders of the Northern Diocese of the Church of the United Brethren in the United States of America,” which represents the Synod till it again meets, and is responsible to it.

**SEC. 3.** The board of Elders shall consist of five members, namely: a President, three Directors, and a Treasurer. The President and Directors to be chosen from the active ministers of the Church, the Treasurer to be chosen from among the brethren of the Church, without being in the ministry or actual service of the Church; subject to the following rules and regulations of the Synod, viz:

*a,* The President shall be chosen and elected by the Synod out of the number of Bishops residing within the Northern Diocese of the United Brethren's Church, whose residence shall be fixed at Bethlehem in the State of Pennsylvania.

*b,* Three Directors shall be chosen and elected by the Synod out of the number of active ministers in the Northern Diocese of the United Brethren's Church.

The first to represent and be located in the western section of the Diocese, embracing all the Congregations in the Western States.

The second to be elected and located in the middle Section of the Diocese, embracing all the congregations in the States of Pennsylvania and Maryland.

The third to represent and be located in the eastern section of the Diocese, embracing all the congregations in New York, New Jersey and the New England States.

The Treasurer may be chosen out of the number of actual members of the Church either in the ministry or otherwise, and his place of residence shall be fixed at Bethlehem, State of Pennsylvania. The receipts and disbursements of the Treasurer, shall be regulated by the resolutions of the Synod, and the directions of the board of Elders, and to whom he shall be held responsible.

In order that no difficulties may arise from changes or removals of the ministers thus elected, they shall not be removed out of their respective sections during the interval from one Synod to the other, although they may be called to serve one or another congregation, in that section which they represent.

In case of any vacancy or vacancies taking place, by resignation, incapacity or death, in the board of Elders, such vacancy or vacancies shall be filled according to the rules of the Synod adopted in the year 1849 in such cases.—

- SEC. 4. This board of Elders shall be the Executive Committee, during the intervals of the Synods, and has charge to take in hand and carry out the resolutions of the Synod, to maintain the connection between all congregations, and to promote the welfare of the whole work of God committed to the Brethren's Church among Christians and heathen, in conformity to the resolutions of the Synod. It also convenes and opens the next Synod at the time appointed.
- SEC. 5. Our Bishops, Presbyters and Deacons may perform ecclesiastical duties, and act officially, in consequence of their ordination only as authorized by the Synod and board of Elders.
- SEC. 6. Each Congregation of the Brethren's Church has its own directing board, called the Committee or Board of Elders, which is subject to the rules and regulations of the Church.
- SEC. 7. In the Church of the Brethren, principles must govern, and the board of Elders or Committee of each congregation are charged to see to it, that they be neither forgotten, nor weakened, but faithfully observed, and brought into practice.
- SEC. 8. (Both at the Synods and in the Provincial Elders' Conference decisions are formed not always by plurality of votes, but in all important and dubious cases, after a strict and sufficient examination, we call upon our only wise God and Saviour, prayerfully beseeching him, to reveal his Holy Will to us, by means of the Lot.)
- SEC. 9. (All the directions of the Lord by the Lot, and the resolutions of the Synod, or board of Elders, founded upon them, must be strictly and faithfully obeyed, both by the members of the Synod, the board of the Provincial Elders' Conference, and those of the congregations to whom they relate.)



- SEC. 10. All ministers of the Church are appointed by the board of Elders of the Northern Diocese of the United Brethren's Church, to labor in the various congregations, and are subject to the same, of being removed, or dismissed from office, if circumstances should require or make it necessary.—
- SEC. 11. The ministers of each congregation are appointed to watch over the internal affairs of their respective congregations, to minister to them with the Word and Sacraments, to attend to the special care of souls, and to advise if required, in external concerns, avoiding by all means, all appearances of exercising lordship over the brethren and sisters committed to their care.—
- SEC. 12. In all cases, whenever any difference arises between a minister and the Congregation which he serves, the whole subject shall be submitted to the board of the Provincial Elders' Conference, (either by the minister or the directing board of such congregation) whose duty it shall be to investigate all such differences between the parties and give a final decision upon the same.
- SEC. 13. No candidate for the ministry in the Brethren's Church can be accepted or appointed before he has been duly examined by the board of Elders of the Provincial Conference and has given such testimonials and other requisites, as the Synod may direct. Nor shall any person be ordained until he shall have subscribed the following declaration :

‘I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation ; and I do solemnly engage to conform to the doctrines and worship of the United Brethren's Church in the Northern Diocese of the United States of America.’

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#### CONCLUSION.

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All members of the United Brethren's Church are bound before God, to keep and observe the above statutes, and no one, whoever he may be, can exempt himself under any pretence whatever. An unalterable principle however in the United Brethren's Church is this, that in all things relating to our inward and outward constitution, our discipline, regulations and rules which are not indispensably necessary or essential, that is, for which we have not clear and distinct directions from the Holy Scriptures, we may alter and amend from time to time, under the guidance of our only wise God and Saviour Jesus Christ, to whom be honor and glory from everlasting to everlasting.

Br. Lennert moved that the paper be received, and laid on the table, to be afterwards referred to the appropriate committee. Agreed to.

Br. Goepf offered the following resolution :

“*Resolved*,—That a committee of — members be appointed

1. On Constitution and Church Government, and all matters relating to chapter 4 Synodal Results of 1847.
2. On Finance—chapter 5.
3. On Internal arrangements of the several cong. chap. 6.
4. On the use of the Lot—chapter 7.
5. On Education—chapter 8.
6. On Home Missions—chapter 10.

Br. Schweinitz offered the following resolutions as amendment :

*“Resolved 1.*—That a committee of — members be appointed whose duty it shall be to take into consideration the whole subject of Church Publications,

2.—That the first duty of this committee shall be to take into consideration the expediency of commencing as soon as possible, the publication of a weekly church paper.”

This amendment was accepted by the mover—and the original resolution as amended adopted.

On motion of Br. Shultz, a Committee in reference to Foreign Missions was added, and on motion it was resolved that it shall consist of five members.—

On motion it was

*“Resolved,* That the Committee on Constitution and Church Government consist of seven members.—

Br. Bleck next moved that the election of the Committee on Constitution and Church Government be by nomination and ballot. Agreed to.—

After the nominations had been made, Synod proceeded to ballot, and upon count of the vote, it appeared that 53 votes were cast, of which

Br. Bigler received	37—Br. Blickensderfer, (Sharon.)	34
Br. Reinke (Litiz.)	33—Br. Shultz	28

Thereupon these brethren were declared to be duly elected.

On motion Synod adjourned, after singing ;

*“Laß alles was verhandelt wird,” u. s. w.*

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#### FOURTH SESSION.

2 o'clock, P. M.—53 members present.

Sung : “We sinners humbly crave.” &c.

Prayer by Br. Bigler.

The President announced the election of three brethren, to complete the “Committee on Constitution and Church Government,” as now in order

Br. Bahnson, representative of P. H. C. of Wachovia, asked Synod, whether they would regard a verbal statement on his part, sufficient to convey the wishes of said conference, as he had not been furnished with written documents.

Synod consented to accept the verbal statement of the brother.

Synod proceeded to ballot for the three brethren to complete the “Committee on Constitution and Church Government.”

Upon counting the vote it appeared that fifty votes had been cast, and that no brother had received a majority of all the votes.

On motion of Br. Bigler, it was agreed that the three brethren who had received the highest number of votes, should be declared duly elected. The brethren

Blickensderfer (Dover)	with 22 votes.
Goepp	- " 21 "
Eberman (Nazareth)	" 20 "

were accordingly declared elected.

Synod proceeded to the election of the "Committee on Finance."

Br. Holland moved that said Committee consist of five members. Agreed to. Whereupon Synod proceeded to ballot. On counting the vote it appeared that fifty-one votes had been cast, of which

Br. Rice received 43	Br. Goepp 31
" Jordan 38	" Tschudy 26

Whereupon these brethren were declared to be duly elected.

On motion of Br. Wolle (Bethl'm) it was agreed that the brother having the next highest number of votes, be the fifth member of the Committee.

Br. Clark with eighteen votes was accordingly elected.

Synod proceeded to the election of the "Committee on the Internal Arrangements of Congregations."

Br. Schweinitz moved that the President appoint said committee, and also the remaining ones, and that he announce them to-morrow morning.

Br. Holland moved to amend "excepting the Committee on Education."

On motion of Br. Hagen, the appointment of a "Committee of five on Doctrine and Ritual of the Church" was agreed to.

On motion of Br. Schweinitz, the blanks for the different committees were filled in as follows; viz: Five for the "Committee on Internal Arrangements of Congregations."—Seven for the "Committee on the Use of the Lot."—Ten for the "Committee on Home Missions."—Five for the "Committee on Church Publications,"—and five for the "Committee on Foreign Missions."

Br. Holland moved that a committee of five on Education be elected by ballot.

Br. Schweinitz moved to amend the number to nine,—and the motion so amended was agreed to.—Whereupon Synod proceeded to ballot.

On counting the vote it appeared that fifty-two votes had been cast, of which

Br. Schweinitz received 43	Br. Kampman 33
" Wolle (Bethl'm) 41	" Holland 32
" Shultz 37	" Hagen 27
Br. Reinke (Staten Island) 27 votes.	

These brethren having a majority of all the votes were declared to be duly elected.

The brethren Bigler and Reichel each with twenty-three votes, having the next highest number were declared the complement of the Committee.

Br. Blickensderfer (Dover) offered the following resolution :

*“Resolved, That the Secretary cause an alphabetical list of the members of the Synod to be made, and deliver the same to the “Committee on Printing,” who shall cause—copies thereof to be printed; to be in readiness when the yeas and nays shall be called on any question.”*

The resolution was adopted, and one hundred copies were ordered to be printed.

Br. Wolle (Bethl'm) moved that Br. Eugene Greider from the West India Mission, be admitted as advisory member of this Synod. Agreed to.

On motion, Synod adjourned, after singing.

## FIFTH SESSION.

Friday, May 4th, 8½ o'clock A. M.—57 members present.

Sung : “Own thy congregation,” &c.

Prayer by Br. Seidel.

Texts of the day read.

On motion of Br. Bleck, the minutes as read were adopted.

Br. Schweinitz offered the following resolution :—

*“Resolved, That the journal of this Synod, as adopted from day to day, be printed.”*

Br. Bleck moved to amend as follows :

“Strike out all after the word “Resolved,” and insert “That a Committee of three be appointed to revise and prepare the minutes of Synod for publication, and present the same as revised to the Synod for approval, before final adjournment of this body.”—Lost.

The question having been taken on the original resolution, it was adopted.

The President announced the following Committees :—

### COMMITTEE ON THE USE OF THE LOT.

The seven brethren, Eberman,	Rauch,
Kampman,	Busse,
Schweinitz,	Blickensderfer, (Dover)
Clauder.	

### COMMITTEE ON CHURCH PUBLICATIONS.

The five brethren, Seidel,	Clauder,
Shultz,	Jordan,
Harvey.	

## COMMITTEE ON HOME MISSIONS.

—

The ten brethren,	Seidel,	Reed,
	Shultz,	Clark,
	Schweinitz,	Perkin,
	Bachman,	Rickert,
	Barstow,	Peisert.

## COMMITTEE ON FOREIGN MISSIONS.

—

The five brethren,	Shultz,	Regenass,
	Oehler,	Reinke (Staten Island)
	Kummer.	

The President having suggested the propriety of increasing the "Committee on Internal Arrangements," and the "Committee on Doctrine and Ritual,"

On motion of Br. Shultz, the former was increased to ten, and on motion of Br. Bleck, the latter was increased to nine.

On motion, Synod took a recess of fifteen minutes.

On Synod's resuming business, Br. Kampman announced a Memorial, and on his motion it was laid on the table, to be taken up and read, the first thing in the afternoon.—

Br. Heckert offered the following resolution :—

*"Resolved, That no brother shall speak more than twice, nor longer than ten minutes at each time on any question, without leave of Synod ; which leave shall be granted or refused without debate."*

On motion of Br. Goepp, the resolution was laid on the table.

Br. Bleck moved to take up Br. Goepp's resolutions, and refer them to a special committee of three.

Br. Schweinitz moved to amend "that Synod take up Br. Goepp's resolutions." Agreed to.

On motion of Br. Bleck, Br. Goepp's resolutions were referred to a special committee of three.

Br. Goepp moved that all communications to Synod be now presented, and that the same be called for from the different congregations in regular order. Agreed to.

Whereupon the President called upon the delegates of the several congregations.

The delegate from Litiz had no communications to submit.

The delegation from Nazareth had none, but Br. Lennert offered the following preamble and resolutions :—

“Inasmuch as frequent reference is made in the charter of the Bethlehem Congregation to the Constitution and Rules of the northern section of the Church of the United Brethren in the United States of America, and as by a resolution of Synod of 1849 (Part II. § 8) “every Charter of any of our congregations must contain such or similar clause, that nothing be done by such congregation contrary to the said rules and constitution;” therefore

*Resolved 1.* That for the instruction of Synod the President lay before the same said rules and constitution of the northern section of the Church of the United Brethren, in the United States of America.

*Resolved 2.* That if such rules and constitution of the northern section of the Church of the United Brethren in the United States to which reference is made, be not in existence otherwise than what is contained in the Synodal Results of the General Synods of the Brethren’s Church, or of the Provincial Synods of ’47 and ’49, then this Synod shall consider it one of its chief duties to frame such a constitution, and draft such rules for its adoption and for the future Government of the Church in the northern Diocese.

*Resolved 3.* That such constitution and rules shall not be inconsistent with, nor contrary to the fundamental principles as laid down in the results of the General Synods of the Brethren’s Church.”

On motion of Br. Goepp, this preamble and resolutions were referred to the “Committee on Constitution and Church Government.”

Br. Bigler of the New York delegation, by consent, read the following communication to Synod from the New York congregation :—

“The committee appointed by the congregation at their general meeting held on Wednesday evening the 31st ultimo, to take into consideration and report on such subjects as in their judgment might be deemed desirable to lay before the Provincial Synod to be convened at Bethlehem on the 2nd of May next, beg leave to submit the following as the result of their deliberations :—

In view of the present state, the acquirements, and the future prosperity of our Church in the United States, it is the opinion of the congregation that the Church in its government, canons, and legislative capacity, should undergo a thorough change. It believes that the time has fully come, when the church here should be entirely free, independent and untrammelled by any extraneous body in its civil and ecclesiastical affairs.—It believes that no measure short of this, can give to the church spiritual life, vigor, and activity within, and place it in a proper condition to carry out the intention and designs of our blessed Redeemer and Saviour of the world, in the work of evangelizing the people and in the extension of his kingdom in this country. The experience of a century has fully shown, that a government centred in the heart of Europe, where the language, laws, customs, habits and genius of the people, are most essentially different from those prevailing here, cannot with the most sincere intentions, either understand or properly provide for our wants and exigencies, and that even were it possible, the distance is too great to act always, if ever, with sufficient promptitude.

It would recommend and advise, in view of these important considerations, that the whole church in this country, north, south, east, and west, should unite in a general convention at a central point, at an early

period, so that a plan of government, and a code of laws or constitution may be arrived at and settled upon, as shall be adapted to the requirements of each and every quarter of the church, that if possible it may be unanimously and harmoniously adopted.

It would further observe, that whatever action is now suggested, is to be regarded as merely preliminary and provisional, and intended to result in unity, and in the formation of plans which shall form a basis and materials for a General Synod to work out, elaborate and mature.

In this view the congregation present the following suggestions; viz: That as the government of the church in this country, as it has hitherto been conducted by conferences elected or otherwise, sitting from Synod to Synod, has evidently failed to procure permanency and prosperity to the character and institutions of the church, we should pray the Synod to consider, whether the whole system of church government in this country might not with great profit, undergo an entire change and reconstruction. Whether

1st. The Church might not for the sake of convenience, economy, and sectional necessities be divided into three provinces, viz: northern, western, and southern, each one of which shall be entitled to its separate government, for conducting and administering its local and internal affairs.— That each province, including the Home missionary congregations, whose anomalous position it is thought ought to be changed, so that they might be regarded as belonging to the same category, and having the same privileges and immunities as other congregations, be regarded as a distinct diocese, and be presided over by a bishop, the choice of whom shall be determined by an election of the congregations which compose the province or diocese.

Thus to advance the interests, welfare and happiness not only of the single province, but of the whole church at large, by elevating and promoting the office and duties of a bishop, who could be more actively and extensively employed in the spiritual affairs of the church. That besides the peculiar function of ordination, he might likewise be an overseer of the flock of Christ, a visitor, and promoter of love, unity, and activity in the congregations assigned to his jurisdiction.—

2nd. That each province hold an annual Synod, for the transaction of its local affairs; and in order to promote unity of design and action in the whole church, and for its common welfare, a general convention or Synod be convened, every three years, to consist of a suitable number of ministerial and lay delegates from each province. And if found expedient or desirable to facilitate the business of such a General Synod or Convention, that body might be divided into an Upper and Lower House. The former to consist of the Bishops ex officio, and such a number of presbyters as may be determined upon and elected by the whole body, and the latter of ministers and lay delegates. As to the powers to be exercised by these respective bodies, the congregation could not determine anything, but with the model of a Sister Episcopal Church before them, they would suggest the following arrangement.

a, No measure should originate in the Upper House; but it shall be their province to canvass, review, and consider all measures proposed by the Lower House; and if they approve them, their sanction shall make them laws of the church.—

*b*, In case of non-concurrence in a measure thus proposed, they shall return the same with their objections.—

*c*, Should the Lower House see no reason to change their views, a call of both Houses shall be made, and the measure in question shall become a law, with the sanction of a two-third vote of the whole body.

- 3d. As there exist no printed general rules or laws of the church, except such as are in the form of "Synodal Results," and these only few in number, and mostly in the German language, and consequently accessible to a very small number of our members, and to none out of the church, it is proposed that the Constitution and Laws of the church be duly digested, codified and published in a convenient form for general circulation, so that there may be no uncertainty, secrecy, or misapprehension, concerning them.

In this connection also, the congregation would suggest the propriety and necessity of a uniform standard of public worship to be agreed upon, especially with reference to our unexceptionable Litany, hymns, and hymn-tunes, as well as in the administration of the Holy Sacraments; and that it be incumbent upon every minister and congregation to adopt and use it.

- 4th. Long experience having fully shown that the use of the Lot may be much abused and misapplied, instances of which may perhaps readily recur to all; so that the requisite faith and confidence in the institution has become much impaired, and conscientious scruples may be entertained about its continued application; it is suggested whether it may not be safely and profitably dispensed with, in the future administration of the affairs and government of the church. It is believed that other and more customary methods may be substituted for the same purposes, which may combine all its recommendations without any of its objections.—

Additional informal suggestions :—

*a*. If the lot be used at all, let it be personal and direct, and only on application of the individual concerned.

*b*, The appointing power may be safely vested in the House of Bishops and Presbyters, to be employed only when they are in session at the triennial synod or convention.—

- 5th. That as it is of the utmost importance that the Church be supplied with a thoroughly educated, carefully trained and pious ministry, it be recommended that the Theological Seminary receive most vigilant attention, that suitable means and inducements be employed to encourage our young students to remain faithful to the church, and that facilities be offered to pious and promising youths of our congregations to enter the ministry. And, inasmuch as the church has lost the services of talented and useful young men, in consequence of the restriction laid upon them to contract marriage only with members of the Brethren's church, it is the opinion of the congregation that such restriction should be removed, so that they may be allowed to marry persons of established piety belonging to other denominations.—And further that it be recommended that means be taken for the separation of the Preparands from the pupils of Nazareth Hall, and that both the Preparand and Student classes with their respective Professors form the Seminary of the church.



It is also recommended that the Library of the Theological Seminary be gradually augmented and well furnished with suitable books, in accordance with a resolution of the last Provincial Synod, and for which purpose an annual appropriation of \$30 was made.

- 6th. As the name or title of our church is much misunderstood, and has given rise to frequent and curious inquiries, which could not always be satisfactorily answered, and as it is often confounded with a numerous sect in the West, also styling themselves 'United Brethren,' it is suggested whether this title might not be changed, for that of the "Moravian Episcopal Church" in the United States of America.
- 7th. In order that the church in its doctrine, liturgy and discipline, in its Missionary labors at home and abroad, and in the excellent institutions of learning which it fosters, may become more generally known, and more extensively useful in this country, it is suggested that a Weekly Church Newspaper be established.
- 8th. The congregation are aware that a separation from the government of the Mother Church in Germany, such as is contemplated by the suggestions here offered, will be encompassed with many and great difficulties, especially such as may arise out of our financial and property relations.—But they entertain the hope and feel the assurance that they may all be equitably and satisfactorily surmounted. That in the division there will be but a transfer of property interest from one branch of the church to the other. The eventual destination and purpose will be the same; the same interests will be served, and the same blessed cause will be advanced.
- 9th. Finally, *Resolved*, That our attachment to the Brethren's church, the church of our fathers, is most deep and sincere, and that in the suggestions contained in this paper, we are not prompted by a spirit of fault-finding, but solely by a desire to advance the interests and prosperity of our beloved Zion, in reference to which we can adopt the language of the pious Jew, and say "If I forget thee, O Jerusalem, let my right hand forget her cunning—if I do not remember Zion, let my tongue cleave to the roof of my mouth."—

All of which is submitted,

DAVID BIGLER, Chairman.  
ABRAHAM B. CLARK.  
ABRAHAM VAN PELT.  
HENRY NEIDINGER.  
ANDREW G. BINNINGER, Sec.

*Resolved*, that the above preamble and resolutions having been severally voted upon and unanimously adopted, the whole is now presented as expressive of the views and feelings of the congregation, and that it be so ordered.

D. BIGLER, Chairman.  
ABRAHAM B. CLARK, Secr'y.

Br. Goepp moved that Br. Bigler resolve the communication into its different resolutions, and that these then be respectively referred to the committees empowered to take cognizance of the same.

Br. Bleck moved to amend "that the document be at once referred to the different committees." Agreed to.

Br. Tschudy moved "that Synod extend a special invitation to Br. Benade, to attend and participate in the deliberations of the same." Agreed to.

On motion, Synod adjourned, after singing :

" Herr, segne was ich thue," u. s. m.

## SIXTH SESSION.

Friday, 2 p. m.—50 members present.

Sung : "Highly favored congregation," &c. — Prayer by Br. Lennert.

The President, in behalf of Br. Benade, returned heartfelt thanks to Synod for the special invitation to attend its sessions and participate in its deliberations ; and expressed regret at being necessitated to decline, on account of indisposition.

On leave, Br. Bleck submitted to Synod an amended form of Br. Goepf's resolutions, as follows :—

WHEREAS, the Unity's Elders' Conference in Berthelsdorf have officially declared their willingness to take the necessary steps for the convocation of a general Synod of the United Brethren's Church, either in 1857, '58 or '59, in case the results of this present Provincial Synod should be of such a nature as in their opinion, constitutionally to warrant the taking of such steps, Therefore be it *Resolved*,

1. That this present Provincial Synod is authorized, to take the whole of the constitution and principles of the United Brethren's Church into mature and prayerful consideration, and to pass resolutions relating to the same, either sanctioning the resolutions of former Synods, or modifying and altering the same, or substituting entirely new ones, and that this present Synod, as to its deliberations, is not limited by any reference to the existing rules and constitution of our Church, otherwise than may be deemed good and necessary by the Synod itself.
2. That the principles and rules of the constitution of our Church proposed and resolved upon by this present Synod, be embodied into a full report, and that those of them, which under our present constitution cannot be carried out nor acted upon, unless approved of either by the Unity's Elders' Conference, or by a General Synod of our Church, be laid before the Unity's Elders' Conference at Berthelsdorf.

3. That the results of this present Synod be printed in English and German, for the use of the members of our Church, but that the resolutions, excepting such as may go into force forthwith without being constitutionally subject to the sanction either of the Unity's Elders' Conference, or of a General Synod, be not held conclusive, but subject to revision, sanction, or modification by another Provincial Synod to be convened in the fall of the year 1856.
4. That as soon as may be after the commencement of the sittings of the Synod, a brother be appointed, whose duty shall be to prepare a report embodying the resolutions of the Synod under their proper heads, and to lay the same before the Synod for its approval.

Br. Goepp accepted the modifications.

Br. Schweinitz objecting to the erasion of the last two clauses of 1st Resolution, it was agreed that they be retained.

On motion of Br. Bleck, the resolutions as amended, were referred to the same committee of three.

Br. Kampman communicated to Synod, the following

### MEMORIAL

*Respecting the Essential Characteristics of the Brethren's Unity;  
presented to the Provincial Synod, held at Bethlehem, Penna.,  
May, 1855.*

—

*To the Brethren composing the Northern Provincial Synod of  
the Brethren's Church in the American Branch of the  
Unitas Fratrum.*

DEAR BRETHREN,

The American Branch of the Brethren's Unity has, as you all know, in the course of the last three years, been seriously agitated by a variety of conflicting opinions respecting the Essential Characteristics of the Brethren's Church and the peculiar mission of that church in America, which have not only slightly shaken, but even violently threatened to overturn the fabric of our whole church-system.

With this singular fact before our eyes, and a mournful feeling in our heart, that the members of one and the same church should not agree among themselves as to what constitutes the life and spirit of their union in one church-body, we regarded it as a most solemn duty which we owe to

ourselves, to the Brethren's Unity, and to every man beside, to give as clear and satisfactory a reason for our own adherence to this particular branch of the Christian Church, as it is possible for us to do.

The essential characteristics of a church, and its peculiar mission must, of course, find their counterpart in the spirit of each individual member of that church, or they can not be developed and carried out in the life and acts of the whole church body. *Am I a Moravian?* and, *Why?* The answer to these questions must contain a full and unequivocal exposition of the Essential Characteristics and peculiar Mission of the Moravian Church. And to do this, as in the sight of God, has been the sole object of our thoughts and wishes, our hopes and fears, our premises and conclusions in the following paper, which we respectfully lay at the feet of our brethren for their hearty consideration; praying them to correct the erroneous views, into which, for want of light, we may unconsciously have fallen, and to supply whatever they, in their better judgments, shall find to be wanting; that we may hereafter be enabled to fill our place and pursue our calling in the American Branch of the Brethren's Unity more effectually than heretofore.

Your truth seeking brother,

LEWIS F. KAMPMAN.

Bethlehem, Pa.

(Great Sabbath) April 7th 1855.

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## ESSENTIAL CHARACTERISTICS

OF

## THE BRETHREN'S UNITY.

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### 1st. THE WORD OF THE CROSS.

Whoever is acquainted with the history of the Brethren's Church knows that the old Moravian branch of the Unitas Fratrum was not renewed and remodeled by the designing hand of man, but that it put on new strength and took its present position in the body of Christ (which is His whole church, visible and invisible) by the will of the Lord alone.

Herrnhut, in Saxony, was the birth-place of the Renewed Church of the Unitas Fratrum (which, for brevity's sake, we term the Moravian Church); and not the descendants of the ancient Moravian Brethren only, but zealous adherents of other portions of the Christian Church composed the ingredients of that mother-congregation of the present Moravian Church.

As the spirit and discipline of the congregation at Herrnhut became rapidly known beyond the immediate neighborhood of the Hutberg, (for the city set upon a hill could not be hid), so did the desire for connection with the Renewed Church of the Unitas Fratrum arise and spread amongst *awakened* souls in all the leading Protestant denominations of Germany, England and America. Not the dead, but the *living*, members of the body of Christ scattered here and there throughout the most enlightened portions of Christendom sought communion with the "little flock" at Herrnhut. Congregations and societies were therefore speedily organized upon the basis and after the model of the Moravian church at Herrnhut. And some of these continue to the present day.

What was it, we ask, that drew the attention of the enlightened and awakened members of the various national and separatistic churches of Europe and America to the newly arisen church of the Brethren? What did these diversely trained and strongly opinionated adherents of other persuasions find in the quiet, unobtrusive Moravian brotherhood not only curious enough to attract their observation, but enticing enough to draw them into union with it?

They found that "bond of perfectness," that love to Christ and His brethren so practically developed there in all the beauty of Christian holiness as they could not find it in the other churches to which they belonged. They found a congregation of Jesus, not merely as they had already felt in their own souls that it *ought* to be, but as they now learned that it *can* be. They found their long buried hopes and secret wishes for a true and living church of Christ in the flesh realized. They saw and confessed that it was possible for christian men, women and children to compose a congregation of believers which should be a living "epistle of Christ known and read of all men," as an unimpeachable witness for Jesus and a striking representation of those glories promised when once there shall be but "one flock and one shepherd" known throughout the length and the breadth of the church of Christ.

What secret power did the Brethren wield?—what hidden treasure had they opened to the light of all the christian world?—what new spring of divine truth had they discovered?—what especial grace gave them such preeminence and superiority in overcoming the infirmities of human nature—that their fellow christians out of every other part of Christendom are charmed, enriched, revived and strengthened by connection with them? Behold the wonder, and adore! They found it in *the Blood and Wounds of Jesus*.

The Lord was pleased to raise up for them, and through them for His church, a man in whom the love of a John was combined with the faith of a Peter and the devotedness of a Paul, to lead the way for them to these arcana of the christian Faith. That man was Zinzendorf. Having tasted and enjoyed the grace, having proved and experienced the power, of the blood and wounds of Jesus to make men truly blessed both in this life and the life to come; having found therein the true centre and perfection of all holiness and love; how could the brethren avoid according to the human instrument that just measure of respect and gratitude which they felt that they owed him, under God? If the Galatians would have plucked out their own eyes, had it been possible, and have given them to their spiritual father in Christ; shall we wonder that the Moravians so honored the man who taught them how to apprehend the all saving and all-sanctifying blood and wounds of Jesus?

Yet, are not the Blood and Wounds of Jesus the sum and substance of the doctrine of every other portion of the christian church, as well as of the Moravian?—Theoretically they are: and therefore the Moravian church in truth professes, and in justice demands, not to be regarded as a sect or separate portion of the church of Christ; nor can her living members (as must be evident to every reflecting and unprejudiced mind) be sundered from all true christians, to whatever denomination they may chance to belong. But, *practically*, we do differ in doctrine from all other denominations, in our making the blood and wounds of Jesus to the *whole* of our teaching; whilst this Blood-theology (as we Moravians term it) constitutes but a part of the teachings of our sister churches, which insist (some more, some less) upon other matters in addition to this “foundation of the apostles and prophets.”

It needs but little insight into the unsettled condition and often antagonistical position of the various portions of the Protestant Church—(not to say anything of the Roman

Catholic and Greek churches) to convince any man in his sound senses that each and all of them must have some certain object besides the cross of Christ to which they cling, and but for which they must and would "all be one." For, "*Is Christ divided?*"

Now, whilst they all differ amongst themselves, and would feign regard the Moravian Church as differing from them too, we can say, to the praise of Him who hath made our little church to the doorkeeper, as it were, of that treasury of Christian union—the Blood and Wounds of Jesus,—Ye are all our brethren and cannot separate yourselves from us until we separate ourselves from Christ.

Wherefore *we behold in the divisions and schisms of the Christian church a necessity for our preserving the Word of the Cross, the Blood-theology, as the first and most essential characteristic of our Brethren's Unity*, until the day is here when all the rest of the christian world will come and sit down with us at the wounds of Jesus, likewise "determined not to know any thing among" men "save Jesus Christ and Him crucified."

Our American branch of the Unitas Fratrum has, therefore, in common with the whole Moravian Church, not to compare herself with other churches (she is incomparable), nor to seek after conformity with them (she conforms to none but Christ); she is not to stumble at the fewness of her members, nor to pride herself upon her littleness: but taking heed to the light that is in her, and watching against every spirit that is anti-Christ, let her put away from her midst whatever does not savor of the Blood and Wounds of Jesus, and she will no doubt then present to every true believer's heart and eye that bright ideal of the "Bride of the Lamb," which all her living members desire to have verified.

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## II. COVENANTING.

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It is a truth universally admitted by Christians of every name, that all true believers in Christ are begotten again, enlightened, sanctified, and preserved in the faith, united in one spiritual body, the church, and sealed together unto life eternal by one and the self-same Spirit, in virtue of the Saviour's blood. The doctrine of "one holy catholic church" is assented to by all, however different the opin-

ions may be respecting the visible representation of the "one body and one spirit" in the christian churches here upon earth. Every child of God believes that the Saviour's prayer has been, and is still being, answered, although the sight of its perfect fulfillment is not allowed to us yet. "Neither pray I for these" (the apostles) "alone," says Jesus, "but for them also which shall believe on me through their word; that *they all may be one*; as thou, Father, art in me, and I in thee, that they also may be *one in us*: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be *one even as we are one*: I in them, and thou in me, that they may be made *perfect in one*; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John xvii. 20—23.

The history of the Christian church presents us with the most lamentable spectacle of countless divisions, schisms and heresies from the earliest times up to the present day. And were such not the case, we would be obliged to doubt the assertions of Christ concerning His church and His presence in her. The tares and the wheat must come up together, the good and the bad fish must be enclosed in the same net. Matth. xiii. 30. 47.

Yet the spirit of Christ is a spirit of holiness, and cannot have communication with the "works of darkness." Wherefore we see the church continually laboring to curb or cast out her unworthy members; and by means of councils, creeds, church-governments and discipline, endeavoring to preserve the purity of her spiritual children, and prevent the entrance or encroachments of the unconverted. And with all the efforts made to keep him out, the enemy still cometh in "as a flood." Nor can we look for his expulsion until the day of our Saviour's coming, when He will consume that Wicked with the spirit of his mouth. (2 Thess. 2.8.) Such a thing, therefore, as a pure, regenerate church, in which nothing unclean, or not a single unbeliever is any more to be found, is an impossible case in the present condition of the world. But so is perfect holiness. And yet both are to be *aimed at*—individual "perfection" and a church "without blemish." The latter is however secured in the former; a holy temple must consist of single stones, each holy in itself, and if the whole building is to be one solid, indivisible body, when complete, then each stone must be fitted and cemented in the other. Union between the single members is that alone which can ensure a perfect union throughout the whole church. In their



plan for effecting this, the Brethren adopted a system, which, by continually reminding them of their union with Christ, strengthened them in the practice of that holiness and brotherly love, which were the sure bond of their union with one another.

*Covenanting together*, at first by twos and threes, in bands and classes, (commenced July 9th 1727) then in choirs or as a whole congregation, was an oft repeated occurrence; and the spirit of union, the only true congregation-spirit, was thus constantly enkindled and revived. The kiss of peace, or the joining of hands was the recognized sign of the covenant between brother and brother, or sister and sister, as one in Christ Jesus, the Head of the church. Lovefeasts and choir-days were celebrated as covenant festivals, for which all were prepared by being reminded of the covenant of love to Christ and his people, in the speakings, pedilaviums, prostration meetings, and choir homilies (*Wirtels-Stunden*), not omitting the especial occasions for partaking of the cup of covenant.

Some of these customs remain at the present day; but in our American Branch of the Brethren's Unity the most of them have been put in the back ground, under the plea of their not being congenial to the national spirit of American Brethren.

"My kingdom," says the Saviour "is not of this world;" and, with all respect for others' opinions, we cannot comprehend what nationality has to do with church observances, which are begotten of the heavenly and not of the earthly spirit. What the members of Christ's church in Europe observe and uphold, that must the members of Christ's church in America conform to likewise, if it and they proceed from one and the self-same Spirit. Rules and regulations, customs and observances instituted in accordance with the Spirit of Christ, and having nothing else in view than the edification of the different members of the body of Christ among themselves as one spiritual community, one "household of faith," must be exceptionable in themselves if those who are of one spirit cannot unite in supporting and preserving them. For our part, therefore, we do not think that the reason why choir and congregation festivals have degenerated amongst us in this portion of the globe is because we are Americans, but because we have lost to a great degree the covenanting characteristic of the Brethren's Church; and it is not over the want of lovefeasts, choir regulations, and the like, that we

sigh : but we lament from the heart the *feebleness* of that bond, which must first cement *individual* members of the church together before we can hope to see a truly "*united*" congregation of brethren.

We stand more in need of a renewing of the covenant between man and man, than of a putting of heads together to concoct a plan of union, so cunningly devised that saint and sinner, christian and unbeliever, clean and unclean can still sit peaceably together under one church form and work together without compromising each other's principles. Away with such devices, and give us back the simplicity, the truthfulness, and the open-hearted spirit of our forefathers !

Come, dear brethren, let us lay our hearts together and once more "band" for the preservation of the church.

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### III. CHURCH DISCIPLINE.

It is a well known fact that the ancient church of the *Unitas Fratrum* was distinguished for the excellency of its church-discipline ; and its superiority, in this respect, over all other portions of the christian church was openly acknowledged by the great Reformers of the Sixteenth Century.

It was the "holy living" of the brethren and sisters in the various congregations of the Renewed Church of the *Unitas Fratrum*, that won the admiration and drew forth the applause of true children of God throughout the christian world. It was this peculiar feature of the Moravian Church, that provoked the envious rage of nominal christians, and exposed the "little flock" to the persecuting hatred of Satan and his adherents.

However, the rules and regulations of the congregation at Herrnhut, the public and private meetings of the Brethren, their choirs, and their "bands," the internal and external arrangements of their peculiar economy, in short all that belonged to the constitution, government and especial cure of souls in the church of the *Unitas Fratrum* was subjected to the most rigid scrutiny of both the friends and the enemies of the Brethren ; and the result was, a complete and triumphant vindication of the excellence and superiority of their Church Discipline, together with a candid acknowledgment that there was nothing pertaining thereto which could not be safely allowed and conscientiously observed by

every member of the church of Christ. The decision of the Lord, given "by lot" to the brethren at Herrnhut on the 7th of January 1731, was confirmed anew by the concordant testimony of civil and ecclesiastical authorities in christian lands. Hence we, to this day, have been mindful of the will of God respecting the Discipline of the Renewed Church of the Unitas Fratrum, and still adhere to the command which our Fathers received, "Therefore brethren, stand fast, and hold the traditions which ye have been taught." 2 Thess. 2. 15.

This is therefore the jewel which the Lord himself hath deposited in the safe-keeping of the Brethren's Unity, through the keeping of which she herself is preserved from weakness, decay and death. For this object we hold in doctrine to the crucified Jesus alone, and for this end we covenant between ourselves, and with the Lord—that we "may grow up into Him in all things, which is the Head, even Christ: from whom the whole body *fitly joined together and compacted by that which every joint supplieth*, according to the effectual working in the measure of *every* part, maketh increase of the body unto the *edifying* of itself in love." Ephes. iv. 15, 16.

The church being "the body of Christ," "the fulness of Him that filleth all in all," Ephes. i. 23, each christian should desire to have his body, soul and spirit kept in such a state that he may have continual access to the fulness of Christ, and thus be enabled to grow into the image, and attain unto the full stature, of the perfect man in Jesus. Herein lies the virtue and blessedness of an apostolic, holy, faith, love and hope supporting church Discipline. It enables us to be helpers of each other's joy, according to the gospel precept, "Bear ye one another's burdens, and so fulfil the law of Christ," Galat. vi. 2. When administered and observed in the right spirit, it is the "fan" in the hand of the Lord, wherewith He purges his floor, and separates the wheat from the chaff. For only such as are filled with love to Christ and the brethren, and who with all their heart are following after that holiness of life which is the ornament of every true believer, can faithfully administer or thankfully receive the discipline of the Brethren's Church. To every one who has not the spirit of Christ our discipline must be intolerable. It is therefore a Brotherly Agreement for the mutual growth in grace of the members of the church, deriving its life and power from the consent and will of the Brethren, and testifying

by its exercise the measure of our union and communion with Christ.

He that is possessed of unfeigned humility and has a modest opinion of himself, will desire to be led into all truth : and herein the excellency and perfection of the Church-Discipline recognised by the *Unitas Fratrum* displays its preeminence to the discipline of every other denomination of christians, that it directs and supervises *every thing* that concerns a brother's living in this present world. It leads him in the way of holiness, and assists the labors of his head, his hands, his heart ; it blesses his earthly ties, and sanctifies his relation to his fellow beings. It enables him to make straight paths for his feet, and helps him to keep a conscience void of offence towards God and man. Having his conversation in heaven, he is in constant readiness for the coming of his Lord.

This was the spirit that made Herrnhut to a *place-congregation*, and gave rise to so many other congregations after the model of Herrnhut : and we venture the assertion, that this is the only spirit that can secure the continuance of any place-congregation or preserve our church as a distinct community. For, when this spirit is gone, we cease to be a Moravian Church ; and we thereby show too that we no longer retain the first essential peculiarity of the *Unitas Fratrum*, the doctrine of the Cross, the Blood-theology, in its unmixed, all-hallowing purity. We have then left our "first love," and have fallen from that grace of God which was so pre-eminently bestowed upon us.

Is not the fleeting shadow of our once so vigorous and healthful choir regulations; the gradual assimilation of our brethren and sisters to the customs and ways of the rest of mankind ; the transformation of our place-congregations into open marts of the world ; the adulteration of our pure and simple church music ; the aversion of so many of our people to any thing in our public teaching that savors of practical piety ; and the prevailing disposition to cover our sins with the mantle of a spurious charity instead of bringing them to the light that they might be made manifest ;—is not all this, and much more that might be said, a sad and deplorable consequence of our perfidious recession from that high and holy standard of Church Discipline, which was both the glory and the crown of the Brethren's Unity ?

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## IV. CHIEF ELDERSHIP OF JESUS.

That Jesus is "the Head of the body, the Church," is acknowledged by every congregation of christians throughout the world. To Him they all look up as their invisible yet ever present "Master," "the Chief Shepherd and Bishop of their souls, whom they all obey as their common Lord." That He rules in the heart of each believer and superintends the concerns of each congregation of his people, at the same time that He governs and directs the whole "household of faith," is disputed by none. All will confess, too, that they regard the government of the Lord in his church and its members as carried on *through the Spirit*. And therefore they are ready to start back with amazement, and lift up their hands in pious horror at the daring assumption of a church which boldly declares that the Lord presides in the midst of her elders, and directs her affairs, *in person*. Yet this prerogative the Renewed Church of the Unitas Fratrum fearlessly claims, in the face of all the christian world. She points to the 16th of September and the 13th of November, 1741, in attestation of the fact, and produces the testimony of men, that could not lie, for the truth of what she asserts. Zinzendorf and Spangenberg, Wattewille and Dober are surely no despicable witnesses in behalf of this momentous point; and the powerful experience which some hundreds of brethren and sisters in the congregations of that day received in confirmation of the Savior's office as Chief Elder of the Brethren's Unity, still stands recorded on the undisputed page of history. The Savior condescended to take the government of the Unitas Fratrum upon His shoulders, and assured his anxious servants, when troubled for the want of a man to watch over the peace and protect the unity of the congregations of the Brethren, without violation of her doctrine and discipline, that they might cast all their cares for the welfare and guidance of that church, which can never become a sect without abandoning its first principles, upon Him. He engaged to be its Shepherd, feeding it with the doctrine of his blood and wounds; its Counsellor, assisting in the administration of its internal affairs; and its Head, uniting all its members in one body as a Brethren's Unity. This is what we understand by the Chief Eldership of Jesus in the Renewed Church of the Unitas Fratrum. And this office which the Savior fills in the Brethren's Church, must be regarded as the key-stone in the arch of those essential characteristics or fundamental principles upon which the Unity depends for the preservation of its be-

ing amidst the changes of time and the fluctuations of human opinion.

Shall it be thought a stranger thing for a *company* of christians to believe that the Lord himself directs the concerns of their peculiar church-division, than for the *individual* christian to believe that the Lord has a special hand in the ordering of all the circumstances of his life here upon earth? If "the Head of *every man* is Christ," I. Cor. 11, 3, cannot Christ be the Head of *every church division*, as well as of the whole church? Has not Jesus said, "Where two or three are gathered together in my name, there am *I* in the midst of them," Matt. 18, 20. "Lo, *I* am with you alway, even unto the end of the world," Matt. 28, 30.? And are not the ministers of the gospel declared to be "*Laborers together with God*," 1 Cor. 3, 9.?—What, then, if the Brethren hold fast, in the simplicity of their hearts, to the word of Truth, and, with the power of a living faith, take Jesus *at his word*—"I am with you"—and in sincerity lay themselves at his feet under an overwhelming consciousness of their imperfection, humbly entreating Him to become their Chief Elder in the work they have been appointed by Him to do; and He is pleased to answer their prayer and not put their faith to shame! Shall we wonder at the credulity of men, who in all other respects were so orthodox; or not rather admire the devotion that desired to apprehend the Son of Man as the one unto whom "all power is given," "that in all things He, "Jesus," might have the preeminence?"

Either the christian churches in general, must regard the Brethren as religious monomaniacs in regard to their doctrine of the Chief Eldership of Jesus, or else they must *imitate* them, and make the Savior to their "pope" or their "patriarch," their "sovereign" or "presiding bishop," their "moderator" or whatever other church-officer they are pleased to have for the governor of their peculiar church-system. Would to God they would do so! And not merely profess to believe that they who belong to the church of Christ "are members of his body, of his flesh, and of his bones;" but openly venture to prove their faith, by recognizing His personal participation in all that concerns the life and action of their several organizations. Then would the divisions of the christian church be speedily healed, and "the Repairer of the breach" (Is. 58, 12.) be a praise in the earth. Then the ways of Zion would cease to mourn, and the Lord should be known in the midst of his people, and his "saving health among all nations." Then there would

be less contention about matters that do not profit to the saving of the soul, and instead of tearing down with one hand whilst trying to build up with the other, Christians of every denomination would mind more earnestly the things of the Spirit and keep more closely to the word of the Lord, that they might be the better enabled to know and to do the will of the Lord. Instead of looking upon the congregation or church to which we belong, as a conventional institution subject to the control of human thoughts and wishes (more or less directed by the Spirit of God, according to the measure of light and power which the members have received); we would regard it as an inviolable part of the body of Christ, in which He himself is personally interested. Filled with respect for this one division of the church of Jesus, we would act with becoming respect towards every other portion of the christian fold. Proselyting from one denomination to another would soon have an end, and the work of evangelizing the world would be carried peaceably and rapidly forward. Church-councils and conventions, synods and conferences would deliberate with an eye and a heart to the whole body, and not for the especial purpose of advancing denominational glory.

The past history of the Moravian Church is a striking demonstration of the deductions just made; for such has been the practical experience of the Brethren during the one hundred years and upward of the Chief-Eldership of Jesus. How gloriously did He preserve her from making shipwreck of her faith in the sifting time (1745 to 1750), and of a good conscience in the day of her financial difficulties (1750 to 1755)! And whilst the greatest diversity of opinion has at times prevailed, to the disturbing of her internal peace and the threatening of her external unity; yet the reverence and homage for his Chief-Eldership, and the acknowledgment of his personal attention to our little Zion, has again and again revived their sinking hopes, and caused the Brethren to lay conflicting notions at the feet of Jesus, in the pacifying assurance that He would order all things right according to the council of His perfect will. What church has shown more anxiety to know the will of the Lord, than she? What church takes closer cognizance of all that transpires in each separate congregation as well as in the whole extent of the Unity, and at the same time respects and cherishes the bond of union more than she? Is not the name "Brother" a Shibboleth amongst Brethren in every quarter of the globe? And with all their attachment to their own church, what denom-

ination of Christians has more respected the rights of their fellow christians and felt as little desire for making proselytes, as have the Moravians? Their unaspiring zeal for Missions scarce needs be mentioned.

These are the consequences of the Chief-Eldership of Jesus.  
*Shall He hold this office any longer in the American Branch of the Brethren's Unity?*

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## V. THE LOT.

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"Thy will be done in earth as it is in heaven," Matt. vi. 10, is the heartfelt prayer of every child of God, including within it not only the inclining of the heart to do God's will, but the enlightening of the mind to know his will in order that it may be done.

In all that pertains to the *everlasting salvation of the soul of man*, God has been pleased to make known his will unto us in the *Holy Scriptures*. So that we have a "sure word of prophecy; whereunto we do well that we take heed, as unto a light that shineth in a dark place," 2 Pet. i. 19. "And whoever searches the scriptures, thinking in them to have eternal life" (John v. 39), can, as one truth after another breaks in upon his mind and heart, declare, "Thy word is a lamp unto my feet and a light unto my path," Ps. 119, 105. Therein he finds all that he needs to know in order to be made wise unto salvation. As in the case of the individual christian, so is it with the church of Christ. His word is her directory. There she reads her Saviour's will concerning her. Thence she draws her rule of conduct; and, deaf to the traditions of men, she only desires to "hear what the Spirit saith unto the churches." Rev. ii. 7.

But whilst the word of God is so replete with instructions, as to be an all-sufficient guide for every believer and church in respect of the "way of holiness," that one and all may "walk by the same rule" and "mind the same thing;" yet our *special* calling, place and course of life in this world are *not* revealed to us in holy writ, and can only be known by the indications of God's *providence* or by a condescending act of his *grace*. The former requires an *enlightened understanding*, the latter a *child-like faith*; and *both* of them, like the word of God, demand *unfaltering obedience*: and of the three—the word, the providence,



and the grace of God—it can be said, they all agree in one—the will of God.

When, therefore, a believing soul is possessed with a glowing desire to know the will of God—(and the more it is filled with the Spirit, the more eager will that desire be)—and cannot find direction for the moment in the providence of God, it has the *privilege allowed to faith*—“Ask what ye will, and it shall be done unto you,” John xv. 7. And this is our plea for the use of the lot.

No man can have read his Bible carefully from Genesis to Chronicles, with an unprejudiced mind, and not confess that God repeatedly made known his will, at the request of his servants, in other ways than by his word and providence. And if “all scripture is profitable for doctrine,” may not that portion of it be, even though the exegetically learned should not find a sanction for the use of the lot in the election of Matthias to the apostleship, Acts i. 26?—The ancient church of the Brethren, therefore, employed the lot, where revelation and reason pointed it out as the *only* means left for *faith* to use, in obtaining the will of the Lord. And the Renewed Church of the Unitas Fratrum, true to its principles, embodied this practice amongst the number of its essential characteristics, and has adhered thereto till the present day. During the fourteen years previous to the Chief-Eldership of Jesus, the brethren made use of the lot; and it is, therefore, *not* (as some have supposed) an appendage to that office of the Saviour in the Brethren’s Unity. He governs his church by the immediate exercise of his own will—by the direct word of his power. It is presumption then in any human being, to ask for a decision by lot when the will of the Lord can be known through scripture or providence. And who will have the temerity to maintain, that Jesus directs his church by the lot alone? Hence an *indiscriminate* use of the lot is “folly in Israel,” and will not go unpunished by the Ruler of his people. The lot is not an expedient for shifting responsibility from the shoulders of the other Elders upon those of the Chief-Elder, or for shielding the people from obligation to learn their duty from the word and the providence of God.

Wherefore the two simple rules governing the Brethren’s Church in her use of the lot, are an all sufficient guide for our application of this feature of the church. Firstly, that the lot shall only be made use of, when the servant (or ser-

vants) of the Lord is *utterly at a loss* in respect of knowing the will of the Lord. And, secondly, that the lot is only binding upon *him (or them) who cast it*.

Thus may we safely rely upon the truth of God's word, that "The lot is cast into the lap; but the whole disposing thereof is of the Lord," Prov. xvi. 33; and by a faithful use of it, promote the peace and welfare of the church; for "the lot causeth contentions to cease, and parteth between the mighty." Prov. xviii. 18.

How, then, can we find it in our hearts to abolish so important a *privilege* of the children of God?—

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## VI CONGREGATION-SPIRIT.

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Compared with the rest of Christian churches, there is no point of difference so strongly marked and so strikingly characteristic of the peculiar modesty (falsely styled, exclusiveness) of the Renewed Church of the Unitas Fratrum, as that which bears the name of Congregation-Spirit. For, though every converted brother is ever ready to address each of his unbelieving fellow-men in the language and spirit of Paul to Agrippa, "I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am," Acts xxvi. 29; yet he would not persuade a single christian to become a Moravian. With an attachment to his own church amounting almost to enthusiasm, he would not desire to detach a single member of another persuasion from that division of the christian church to which he belongs and bring him over into the ranks of the Brethren's corps. *To win souls for Christ*, he considers to be the unmistakable call and privilege of the Brethren's Church; to assist the rest of the christian church in bringing a fallen race to the foot of the cross and there behold them transformed to christians, is all that he longs to accomplish. But to be a member of the Brethren's Church, he regards as *his own especial call* and privilege.

Heartily willing as the Moravians are to receive every true christian into their brotherhood; and great as their joy is at welcoming new members into their bond of union, they still reverentially regard it as the work of their Chief-Elder to designate who shall belong to that peculiar church which He has consented to take under his special direction, and

which has given herself up to his guidance and control. Those who are born in the midst of the Brethren's Church, are trained to prize the privilege and not despise their birth-right. Those who would connect themselves with it, must see and feel that this is the church for them, suited to their spiritual wants and provided for the edification of their souls by the grace of their Lord. He must have lodged in their minds (through an acquaintance, of course, with the doctrine and discipline of the Brethren) so rational and yet so firm a persuasion of the excellency and perfection of the peculiar church-system of the *Unitas Fratrum*—and have drawn their hearts with so strong a chord of love to the Congregation of the Brethren—that they cannot rest until they are united with this flock of the Lamb. This is what we understand by the *Congregation-Spirit*. And every one must acknowledge that this is *no sectarian spirit*: for it does not aim at building up a party in the christian church, however much it finds its joy and peace within the Unity to which it causes us so strongly to adhere. It is *no exalting self-complacent spirit*: for it feels and confesses, that it is only of grace one has ever been brought into connection with this division of the christian church.

It is a spirit of thankfulness, humility and love, for the privileges we are permitted to share in the Brethren's Unity—a spirit of meekness and kindness towards all the christian and unchristian world beside. It is a spirit of consecration and devotedness to the Lord and his church, both in respect of the internal life and the external activity of the *Unitas Fratrum*. It binds the brother to his church, and his church to him for evermore. It gives assurance to his mind, courage to his heart, strength to his hands, and firmness to his feet, in the believing, joyful and abiding consciousness that he is one with the Lord and his people, in the furtherance of those ends for which the Brethren's Church has been ordained of God. He lives in the midst of a brotherhood that has for its aim, theoretically, experimentally and practically to know nothing amongst each other or amongst other men save Jesus Christ and Him crucified. The sermons that he hears, the hymns that he sings, the prayers that he makes, the worship of the sanctuary, the intercourse with his brethren, the discipline of the church, its simple rites, its joyful ceremonies—making life so sweet and death so pleasant—*all, all is full of Jesus and his blood*. Continually nourished with the word of the cross, constantly inhaling the atmosphere of Gethsemane and Calvary, ever

walking in the light of those glorious Wounds, he finds in his church, in the fellowship of Jesus and his brethren, "a heaven begun below." "The glory of the Lord fills the house;" and his heart cries out with joy and thankfulness, "The lines are fallen unto *me* in *pleasant* places, *I* have a *goodly* heritage," Ps. 16. 6,—"*Behold, how good and how pleasant it is for brethren to dwell together in unity!*" Ps. 133. 1,—"*This is my rest forever : here will I dwell ; for I have desired it.*" Ps. 132. 14. Here his heart finds all that it wants, and all that it can ever hope to have till faith is changed to sight;—in the humbling, sanctifying influences of this church-system, he daily grows in knowledge and in grace. He would not sever his connection with this congregation of Jesus, for the gift of a world; and in truth he can say, "My heart is *fixed*, O God, my heart is *fixed*," Ps. 57. 7; "I dwell among *mine own* people." 2 Kings iv. 13.

And yet, after all, is this congregation spirit peculiar to the Brethren? Ought not, does not, must not every christian feel so towards the church of his choice? We answer "Most assuredly." But whilst in others this spirit, to be consistent with the principles they advocate, must find its end in seeking to promote the growth of a party, in the extension of a particular sect or denomination of christians—(and of this we do not complain, it is their calling, so to say, in the present state of things); it only inspires the heart of the Moravian for the purpose of advancing *his own sanctification*. With them, it prompts to growth in outward numbers; with us, it assists the growth of inward graces. With them, it is the external adorning of the church body; with us, it is the internal beautifying of "the hidden man of the heart."

But here we are compelled to drop the theme: for, from amidst the painful reflections that fill our mind, in view of the present abominations of desolation that have long been standing in the courts of our beautiful house,—and through the thick clouds of incense, that are daily ascending from the multitude of altars, that have been placed for many a year already beside the one, on which "the Lamb of God, slain for the sins of the world," is still, though dimly, to be seen—we seem to hear "a still small voice" exclaiming,

"Such *was* the spirit of a true Moravian Brother"—and we sink down upon our knees with the prayer upon our lips,

"O Lord, be merciful unto us; and *take not thy holy spirit from us!*"

## VII. HOURLY INTERCESSION.

The grand conception of the Brethren's Unity, was not the offspring of a *human* mind—the finely wrought production of a glowing, rich, inventive, *earthly* genius.

Zinzendorf, with all his rare originality of thought and heavenly fervency of feeling; fertile as his fine imagination was in vivid tropes and daring metaphors, with which to picture forth the all-absorbing passion of his heart—his love, to Jesus—was *not* the author of that glorious plan which he, together with those other mighty men of faith and love began to execute, when on the 12th of May 1727 they laid the first beams and cemented the first stones within the walls of our Moravian Zion, singing,

“Herrnhut, the *Most High's* own structure,  
Built upon the *grace* of God.”<sup>1</sup>

None wondered more than they at the extraordinary manifestations of God's wisdom and grace, and none were more obedient than they to the recognized voice of the Spirit, in all that pertained to that work of the Lord, which they soon perceived that they had been called to do,—in the founding, establishing and building up of the Renewed Church of the Unitas Fratrum.

Those faithful-minded, earnest souls that had left their fatherland, for conscience' sake, to seek a place where they might worship God according to the dictates of his word, and uncontrolled by any other spirit than the Spirit of the Lord himself, were mindful of the warning rule, “Beloved, believe not every spirit, but try the spirits whether they are of God.” 1 John iv. 1. Human plans were subjected to the severest tests of revelation and grace; nothing was undertaken at a venture, however specious and seasonable it might appear, unless all hearts were convinced that it was in direct accordance with the mind of the Spirit, or it had previously obtained the sure sanction of the Lord, by lot. Thus Herrnhut was established; and the Brethren's Church, under the unrestricted hand of its invisible Builder, rose up a noble edifice, composed of lively, willing stones, which could be easily moved and quietly deposited in their respective places by the Spirit of the Lord, according to his own good pleasure.

No better evidence of the Spirit's work in the Brethren's Unity can be found, no more essential characteristic of that “spiritual house” (1 Peter 2, 5.) can be sought, than the *spirit of supplication and prayer* which filled both old and

young in the pristine days of Herrnhut's glory, and the Memorial of which is still preserved to us in the observance of the 27th of August. It was on that day, in the year 1727, that the Brethren undertook to kindle a fire upon the altar of the Lord, which they hoped would never go out as long as the Brethren's Church should exist. Then they literally fulfilled the word of prophecy, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace *day nor night*: ye that make mention of the Lord, keep not silence, and give him *no rest* till he establish, and till he make Jerusalem a praise in the earth," Is. 62, 6. 7,—by introducing the practice of *Hourly Intercession*. Other churches aimed at making prayerful *christians*;—these christians did not rest until they had a *praying church*. They regarded Prayer not merely as the means for obtaining a blessing, but as an *end* for which the blessing had been given. Prayer had been given to them by the Spirit of grace, and they were resolved not to lay the talent by, but use it to the utmost of their faith's ability. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints," Ephes. 6. 18, they were a living demonstration of the Spirit's power in conforming the christian church to the perfect standard of the gospel injunction, "Pray without ceasing." I Thess. 5, 17.

To us of the present day the ways of our forefathers may appear extravagant, and in nothing more so than in the hourly intercession; for, where, in the congregations belonging to our American Branch, at least, of the Brethren's Unity, is this characteristic of our church still retained?

As the church at Jerusalem, for the sake of preserving the life and securing the liberty of a single apostle, made prayer "without ceasing," Acts 12, 5; so the congregation at Herrnhut, and the church of the Brethren, thought the life and the liberty of the whole church of Christ here upon earth worthy of their continual remembrance before God.

But *where is that spirit now?*

Alas! "How is the gold become dim! how is the most fine gold changed!" Lam. 4, 1. "Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine, and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved." Ps. 80, 14. 15. 19.

## CONCLUSION.

Regarding Moravianism, therefore, as the most practical development of Christ's theory of the church militant that has perhaps ever been seen since the days of the apostles, our "heart's desire and prayer to God is," that the Renewed Church of the *Unitas Fratrum* might prosper in all places, and that all her members—especially those belonging to the American Branch of the Brethren's Unity—might "be perfectly joined together in the same mind and in the same judgment," "walk by the same rule," and "mind the same thing."

Whilst endeavoring to promote this object—"that they may all be one"—we should be sorry indeed, if the views which we have so freely expressed concerning the Essential Characteristics of the Brethren's Unity, were in any wise to mislead the simple, offend the weak or irritate the strong: for we certainly cannot be accused of having made any disguised, unseemly, or provoking attempt at turning up the ground of Moravianism to get at "the root of the matter." If this root of the matter be any where, it ought most assuredly to be within us. Wherefore we have no new system of tactics to propose for the growth of the Brethren's Church in America; but what we most desire is, to see the old ones revived for the preservation of its being. And how is this to be done? By "taking heed to the light" that is still within us.

There is evidently a falling-off in the Brethren's Unity, and as that Unity is composed of individual members, we think that each one should look for the falling-off within his own bosom—there it undoubtedly is, that the Moravianism is wanting. Make that right and all will be right.

If Moravianism has been brought into existence through the powerful operation of the Holy Spirit in the hearts of its founders—(and who doubts that fact?—) then that same Holy Spirit can be the only sure and effectual renewer of it in our hearts and lives. Not the practices only, but the spirit of our forefathers is also wanting; not the outward constitution merely, but the inward life of Moravianism likewise needs a renewal. And this truth the Holy Spirit has been pointing out to us for years already, constantly making it plainer to all classes of men within the church. Synods, conferences and church-journals have all sighed aloud, and told the Brethren, in the most unequivocal terms, that we have great cause to unite in praying to the Lord, "Turn thou us unto thee, O Lord, and we shall be turned; renew our

days as of old," Lam. v. 21. Yet we have not done so. Individuals amongst us have prayed, and been renewed : but the church, as a church, has not prayed, and therefore she has not been renewed. The Spirit of God has directed us, but we have not obeyed his directions ; the Word of God has commanded us, but we have not fulfilled its commands ; the example of our Fathers has been before our eyes, and yet we have done as though we saw it not. Is it not so ?

Like sailors in a storm, we all apprehend shipwreck, and know that our lives are in danger. Our vessel is in part dismasted, and much of her rigging is gone ; rope after rope has snapped, and only a sail or two still keeps its place and bellies to the wind ; her rudder is bound up, but her flag flies bravely in the gale ; her anchors begin to drag, and her timbers to start ; she has sprung aleak in several places, and her crew, spent and weary with unavailing attempts to keep the water out and repair the damages already sustained, are about to give over in despair. What shall keep their spirits up, and induce all hands on board to unite their efforts for the safety of the ship and the preservation of their lives ?—The captain's voice,—the commander's self-possession.

Now, may we not regard this present Provincial Synod as our ship's commander in the Northern province of the American Branch of the Brethren's Unity ? Let his voice then be heard above the murmurings of the crew and the mutterings of the storm. And if he can say no more than—"Keep your spirits up, dear hearts"—"Be of good cheer, my brethren"—"Hold fast, and repent"—"Be at peace among yourselves"—"See that no root of bitterness spring up among you"—"Make your calling and election sure"—"Down on your knees ! pray, *pray*, PRAY, that the Lord would undertake for us ; for our help can only come from the Lord"—he may render us all the greatest service, and, in doing so, both save himself and them that hear him.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly : gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts ;" "let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach." (see Joel ii. 15—17.)

This is biblical, spiritual, rational and practical. Wherefore, Brethren, if we know the will of the Lord, let us do it.



Appoint—by lot, if it please you so—a *General Prayer-Day* for all the place, city, country, and home-mission congregations of our church in the Northern Province of the Union. Invite the Southern province to observe the day with us. Call upon the English Brethren to do the same; and entreat the European congregations to intercede for and with us.

To prove the sincerity of our hearts in this work of returning unto the Lord, let a day of our own be chosen—a working-day—and not the Lord's day.

Implore all the members of the church, both old and young, to keep the day—not with feasting, but with fasting; not with rejoicing and music, but with godly sorrow and repentant tears; not with idle talk, but with serious meditation; not with parading in the high-ways of the town or neighborhood, but with going to “the house of prayer” with the multitude that keepeth holy-day, or retiring into the secret chamber to pour out the soul before God.

Request the merchants and tradesmen to lock up their stores and shops for that day; the laborer to cease from work; the wives to provide for their households in time, that they may not be hindered from joining in the prayers of the great congregation; the mothers to take their babes upon their arms and come, that they may also take part in calling upon the Lord for a blessing upon us all.

Is the experiment not worth trying again? It has often been tried, as we read in God's word\* and in the history of the christian church, and always with success. Let us no longer resist the Spirit and the Word of God: but be wise, and follow the dictates of religion and common sense. Let us humble ourselves as a people, and see whether the Lord will not again lift up our heads out of the dust. Instead of counseling like gods, let us go to praying like men. Who knows, but the Lord may turn us again, and the Spirit be once more poured out upon us from on high! Who knows, but the crooked things may then become straight, the dark places plain, and the Lord remove for ever from our minds all doubt of our calling as a “peculiar people!” Who knows, but He may show us, as He showed our fathers—internally by the Spirit, externally by His providence—what is our mission, and assure us that He is, in an especial sense, the Chief-Elder of the Breth-

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\* 1 Samuel vii. 5, 1 Kings xviii. 19, 37. 1 Chron. xv. 3. 2 Chron. i. 3. 2 Chron. xv. 9;—xx. 30;—xxx. 1;—xxxiv. 29. Ezra viii. 21.

ren's Unity! The memorable experiences of the 13th of August, 1727, and the 13th of November, 1741, may perhaps be revived among us, and we may enjoy a season of "refreshing from the presence of the Lord."—AMEN!

On motion of Br. Goepp, the above was laid on the table for the inspection of the committees.

The President proceeded with calling on the different congregations for communications.—

The delegations from Philadelphia, Brooklyn, Staten Island, Camden, Emmaus, Schoeneck, Lancaster, York, Graceham, Gnadenhuetten, Sharon, Canal Dover, and Bethlehem had nothing to submit.

The delegate from Hoffenthal, was not prepared to submit communications from said congregation.

Br. Wunderling, in behalf of the Lebanon congregation, communicated the following preamble and petition; viz:

"WHEREAS the congregation at Lebanon has hitherto received a fixed contribution from the Sustentation Diacony towards the salary of their minister, for which they are, and shall be at all times truly thankful, and

Whereas the condition of this congregation at Lebanon is such as to render the unaided support of their minister an absolute impossibility to them,

We, the delegates of said congregation, would therefore represent this matter respectfully to the assembled Synod, and would furthermore pray that under any and every circumstance the sustentation hitherto granted may not only be continued for the present, but be increased to such an amount as to place the comfortable maintenance of the pastor of this congregation beyond a peradventure.—

By order of the congregation-council.

On motion of Br. Goepp, the above was referred to the Committee on Finance.

Br. Hagen submitted the following:

"I respectfully request the Committee on Church Publications to take into consideration the expediency, and practicability of having the first volume of Creger's History of the Brethren's Church translated into the English language and published."

On motion of Br. Bechler, the request was referred to the Committee on Church Publications.

Br. Blickensderfer (Dover) offered the following resolution:—

"*Resolved*, that our congregations in Ohio, Indiana and other western states, or as many of them as would wish to associate together for such a purpose, have the full permission of this Synod to make an effort to create a Sustentation fund for those congregations; and for that purpose they are hereby permitted and authorized to hold Conferences, com-

posed of their ministers and lay delegates as often, and at such time and places, as may be convenient to them; and if their efforts should prove successful, to make such regulations in regard to the accumulation and disposition of said fund, as in the opinion of the congregations mentioned, expressed through such conferences, may be deemed expedient."

On motion, this resolution was referred to the Committee on Constitution and Church Government.

Br. Clauder, minister of the Hope congregation, read the following letter :

*To the Synod or Provincial Elders' Conference of the Northern Districts of the American Brethren's Unity.*

DEAR BRETHREN :

The Committee and Council of the congregation at Hope, Indiana, desire to present to the consideration of the Provincial Synod or of the P.E.C. the expediency of making a renewed effort for the establishment of a Moravian Female Boarding School at Hope, in support of which measure they beg leave to offer the following considerations :—

It is not necessary here to enter into an examination of the causes which led to the abandonment of a former attempt to establish such an institution here. Circumstances have changed, in every respect, for the better since that time; and the demand for seminaries of learning of a higher order, especially for females, is felt and acknowledged by many. The state of Indiana, in common with many other states in the West, has its free schools for the education of the young, in the common branches of English education, but institutions, for the cultivating and training of the female mind are as yet rare: although other denominations of Protestant Christians are zealously engaged in their efforts to provide for the public want in this department—and thereby to counteract the insidious and systematic attempts of Romanism to get the education of Protestant Females into its hands. The circumstances of many of the citizens of the Country are such as to enable them to give their daughters, that best of all legacies—a higher and more refined education. And many, even of those in our own vicinity, it is believed, would gladly patronize such an institution, if an opportunity were presented near their homes. By the increase of Rail Road facilities, and by means of the navigable streams of the West and South West, our place is of ready access from those sections of our Union, where the character of our Moravian Female Institutions is favorably known.

Without entering further into details in favor of such an enterprize, at this time, we would merely ask that the authorities of our American Brethren's Church would inform us how far they can aid this Congregation with their advice and counsel as well as with means; and also, what would be required of this Congregation, in the way of land upon which to erect the necessary buildings, and by the investment of capital on the part of private citizens.

We authorize herewith our Ministers and delegates to confer with the proper authorities of our Church upon this important matter, in order to

ascertain the most suitable course for us to pursue in the premises, and in how far their sanction and co-operation can be obtained.

H. G. CLAUDER,	Chairman.	
PHILIP ESSEX,		} In behalf of the Council.
CALVIN C. BLUM,		
SANFORD B. SHULTZ,		
JACOB CLOUSE,		

The letter was referred to the Committee on Education.

Br. Clauder then communicated the following Proposition—discussed and adopted in the Congregation Council at Hope, Indiana. 25 years—to 14 nays. March 17th 1855.

We believe that the prosperity and usefulness of the Moravian Brethren's Church in the United States of America would be greatly advanced, and many fatal prejudices disarmed, and hindrances removed, by a separation of the connexion still existing with the European branch of the Church; and that inasmuch as she may develop herself more fully here than in Europe, "she is compelled to assume an independent position"—in her government, educational and financial affairs—(see minutes of Minister's Conference, Bethlehem 1852, p. 10.)

We further believe that such a separation can, and ought to be effected in a peaceable manner, in the same way that other Protestant churches in this Country, have long since separated from the jurisdiction of their original European authorities, as for instance the English Episcopal, the Lutheran, the Methodist, and Dutch Reformed churches; all of whom have been and are now blessed by the Head of the Church Universal, and whom alone we acknowledge as our Head and Lord.

We would therefore respectfully suggest that this subject be taken into earnest consideration by the Synod about to convene.

H. G. CLAUDER, (Chairman.)  
JOSEPH GAMBOLD,  
JOHN CLOUSE, Jr.  
DAVID S. REED,  
CALVIN C. BLUM.

The proposition was referred to the "Committee on Constitution and Church Government."—

Br. Clauder next read the following :—

The Congregation at Hope, Bartholomew County, Indiana, in council convened, adopted and passed the following Propositions to be laid before the Provincial Synod, to convene at Bethlehem, Pa, in May 1855, viz.

#### PROPOSITION NO. I.

We would respectfully ask, that in such of the decisions or resolutions that shall be adopted by the Synod by *Aye* or *Nay*, the *names* of the brethren thus voting may be entered upon the journal and published in the *minutes* of the Synodal proceedings.

#### PROPOSITION II.

In regard to the number of lay delegates sent to the Provincial Synod of our Church, from the Place, City and Country congregations, we

would respectfully offer the following suggestion and alteration. That each Congregation whether in City, Place, or Country, be entitled to *one* delegate, and that the additional number of delegates—be graduated according to the number of Communicant members in a congregation, which graduation be arranged by the Synod.

### PROPOSITION III.

We notice with regret, an increasing disposition among the younger members of our Congregations, whose parents have been tried and faithful members of our Zion, to leave our connection, and to attach themselves, either to other denominations, or suffer themselves to sink into total indifference towards Christ and his cause upon earth; in view of which we beg leave to say, that in our opinion, this state of things may be attributed, not only to the neglect of a wholesome parental influence, but also to an *undue* adherence to rather obsolete customs, regulations and rules, which ought to be *Synodically* changed, amended, or abrogated.

### PROPOSITION IV.

In regard to the use of the Lot in the final appointment of the elders and ministers of our church to their respective offices and posts of duty, we believe, that inasmuch as its use has been abolished, in reference to many subjects once considered of essential importance to the well-being of our church, and its members; it should also be avoided and abrogated in this respect; inasmuch as repeated instances have occurred, proving that neither congregations, nor ministers recognize therein a direct indication of the Divine Will.

By this it is however not to be understood, that a brother appointed or elected to any post of duty, or office in our Church, should be debarred from an appeal to the decision of the Lot for his own individual and special use and encouragement.

H. G. CLAUDER, (Chairman.)  
JOSEPH GAMBOLD,  
JOHN CLOUSE,  
DAVID S. REED,  
CALVIN C. BLUM.

The second and third Propositions were referred to the "Committee on Internal Arrangements," and the 4th to the "Committee on the use of the Lot."

Br. Clauder next submitted the following:

ENON, Indiana, April 8th, 1855.

*To the brethren constituting the Provincial Synod of the Moravian Church to be held at Bethlehem, Pa. in May, 1855.*

We, being members of the Enon congregation, request of you through our delegates, that, whoever may be our minister hereafter, we be allowed preaching every other sabbath as heretofore.

Signed, JOSEPH ROBERTSON,  
JONATHAN FORD,  
JOHN EMDER,  
CONRAD KOCHER.

The President then read the following communication :—

**An die Provinzial-Synode der Brüder-Kirche für den nördlichen Distrikt in Amerika, welche am 2ten May dieses Jahres in Bethlehem ihren Anfang nehmen wird.**

Lieben Brüder:

Da am 17ten März dieses Jahres im hiesigen Gemeinrath mehrere Beschlüsse abgefaßt wurden, um sie der Provinzial-Synode vorzulegen, wir aber denselben unsere Zustimmung nicht geben können, so erlauben wir uns hiemit unsere Meinung und Ansicht darüber auszusprechen.—Dieselben betreffen nemlich:

1. Trennung der Amerikanischen Gemeinen von der Brüder-Unität.
2. Abschaffung des Looses, bei Anstellung der Diener und Dienerinnen der Gemeinen und Missionen.
3. Klagen über den Mangel an Zutritt zur Brüder-Kirche so vieler Kinder von Mitgliedern der Gemeinde;

Und Bemerkungen über das Liturgicum und unsere Gesangsstücke.

**Erste n s:** Da wir gegenwärtig Mitglieder der Brüder-Gemeine in Hope, und zugleich Mitglieder der ganzen Brüder-Unität sind, und uns auch auf keine Weise von derselben trennen wollen, sondern es als eine Gnade unsers lieben Herrn ansehen Mitglieder der Brüder-Kirche zu sein, und auch bleiben wollen bis Er uns selbst in die obere Vollendete Gemeinde abrufft.

**Zweite n s:** Den Gebrauch des Looses bei Anstellung der Diener und Dienerinnen der Gemeinde und ihrer Missionen, sehen wir an, als eine Gnaden-Gabe des Herrn, und halten es in großem Werthe; und besonders glauben wir daß es uns gar nicht zukommt darüber Beschlüsse zu fassen, sondern daß es eine Angelegenheit ist die nur in einer General-Synode der Brüder-Kirche zur Sprache kommen sollte.

**Dritte n s:** In Ansehung des Mangels an Zutritt zu unserer Kirche, so vieler jungen Leute, die sich theils andern Religions-Verfassungen anschließen, theils sich zu gar keiner halten, möchte wohl leichter an Ort und Stelle entgegen gearbeitet werden können, als daß der Synode möglich wäre, solche Beschlüsse zu fassen die diesem Fehler abhelfen könnten; wenn nemlich die Eltern, Mitglieder der Gemeinde, ihre Kinder täglich im Gebet dem Herrn empfehlen, und ihr ganzes Seelenheil Ihm mehr an sein treues Herz legen; wenn durch liebevolle Näherung des Arbeiters, so oft als möglich, ihnen Gelegenheit gegeben wird mit dem Worte Gottes bekannt zu werden, sie in das rechte Schriftverständniß einzuführen durch Bibel-Lectien; auch sie häufig bekannt machen mit der Brüder-Geschichte und dem Missions-Werk derselben, daß sie erkennen lernen daß ein lebendiger Geist von Oben in derselben gewirkt und gewaltet hat, und noch wirkt bis diese

Zeit, daß sie die Liebe zur Kirche ziehe, nicht wir, deren Walten sie dann nicht verkennen können.

Ueber die Bemerkungen über das Liturgieum, wollten wir in Liebe bemerken, daß wir schon zu viel von den lieblichen Eigenthümlichkeiten der Brüder-Kirche haben einbüßen müssen, nämlich: die Kirchen-Litaney und andere liturgische Versammlungen, als daß wir das Wenige welches wir jetzt noch haben, willig verlieren könnten, und besonders wünschen wir uns nie von unserm lieben Brüder-Gesangbuch (und den Melodien) zu trennen, welches wir immer für würdig halten an die Seite der heil. Schrift zu stellen, auf welche es alleine gegründet ist.

Thomas C. Lüders,  
Christian Bauer,  
Joseph Sprangh,  
John G. Meekus,  
John Leimbach,  
Peter Rothrock,  
Abraham Butner,  
William Barmes,  
Friedrich Aug. Fritzsche,  
Valentin Strack,  
Johannes Widmer,  
Philip Barmes,  
Jesse Heminger,  
John Weehler,  
C. B. Weehler,  
William Heilmann,  
Leander A. Hege,  
Jacob Barmes,

Jonas M. Heminger,  
Adam Fischel,  
Benj. Heminger,  
Bernhard Kleier,  
George Fry,  
Thomas Esser,  
Fr. Heminger,  
George Ketter, Jun.,  
S. C. Beitel,  
William Hackstein,  
Herman W. Lüders,  
Carl Specht,  
Charles J. Levering, Sen.  
Charles J. Levering, Jun.  
Martin Strack,  
Carl Stuebner,  
Philip Heminger,  
Moriz Mückenberger.

Synod took a recess of fifteen minutes:—

On resuming business, Br. Schweinitz offered the following resolution:—

*“Resolved, that Synod have listened with much pleasure and interest to the memorial presented by Br. Kampmann; that without endorsing every sentiment therein contained, and without binding itself to the adoption of any of its suggestions, yet in view of the important views presented, and of the truly Moravian spirit which it displays, the same be entered on the Journal.”—Adopted.*

On motion of Br. Lennert, br. Eberman's paper was referred to the “Committee on Constitution and Church Government.”

The President announced a communication from the Board of Managers of the Home-Missionary Society of Bethlehem, which, on motion, was read by Br. Wolle (Bethl'm) as follows:—

REPORT  
OF  
THE BOARD OF MANAGERS  
OF THE  
HOME MISSION SOCIETY AT BETHLEHEM,  
PRESENTED

*To the Northern Provincial Synod of the American Branch of the Brethren's Unity, May 2nd, 1855.*

With gratitude to the Lord, who has blessed the exertions of our Home Mission Society beyond our expectations, we review the operations of this Society since its formation in the year 1849, and give Him all the glory! The same spirit which called this society into existence, has upheld it to the present day, through the grace of our Lord which has visibly accompanied its labors. As it would lead us too far, were we to give a detailed account of how the Lord has honored us to be his instruments in the extension of his kingdom,—we will confine ourselves to a short report of the present condition of the Society, and make special mention of those places only to which the Lord in his wisdom directed us, and where he opened doors of usefulness for us in the field of Home Mission labor.

In accordance with the oft-repeated wish of the last Provincial Synod, that the West might be made the principal field of our home-mission activity, in preference to the large cities of New York and Philadelphia,—under the impression that the latter did not so much stand in need of our help as the former, because of their being supplied with German churches sufficient (as was thought) for the wants of those who longed for the means of grace,—Brother John F. Fett,† formerly a diaspora laborer in Switzerland, who had come to America for the purpose of engaging in the service of the Lord, if occasion should offer, and who by direction of the Provincial Elders' Conference was laboring with evident blessing amongst the numerous Germans in Philadelphia, received the first call to leave that post and proceed to Milwaukee in Wisconsin. He was there received with much love, and soon collected a little flock of souls, which rejoiced greatly in having a brother amongst them to supply them with the word and sacraments; for which purpose Br. Fett had previous to his departure for the West been ordained a deacon of the Brethren's Church. He remained some time at Milwaukee, and there met with a number of families that had emigrated from Norway and Denmark, some of whom had been acquainted with the Brethren's Church in their native land, and had invited a diaspora brother, A. M. Iversen, who received his education at the Missionary Institute of Stavanger in Norway, to accompany them as their pastor to America. Brother Iversen, as well as his countrymen, were highly pleased to welcome Br. Fett and find in him an ordained minister of the Brethren's Church. Through him too they soon made an urgent appeal to the Home Mission Board at Bethlehem, for permission to connect themselves with the Brethren's Church; and this appeal was accompanied by a communication from Br. Iversen himself

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† Br. Fett (ordained Sept. 23d, 1849) left Philadelphia Oct. 3d, 1849; arrived at Milwaukee Oct. 14th, 1849.



(who had been furnished with a recommendation from our diaspora laborer in Norway, Br. Due), stating it to be the inmost wish of his heart that he might be allowed to enter the service of the Lord in the Brethren's Church. After mature deliberation, the request was granted.

Through the friendly offer of our brother Otto Tank, these people found a place of refuge on the west side of Fox River, opposite to Greenbay, and having moved thither with Br. Iversen, they took up their abode at first in the so-called Mission house, which they found there, until they should be able to build houses of their own, and in a short time established the little congregation of Ephraim. An impulse was given to this undertaking by the solemn ordination of Br. Iversen,\* which took place at Bethlehem,—whereby an opportunity was afforded us of becoming personally acquainted with this dear brother, and thus convincing ourselves of the uprightness of his intentions in devoting himself entirely to the service of the Savior amongst his own countrymen, without paying regard to his external comforts; and we have had repeated occasion since, to be strengthened in our conviction of his sincerity, and that, too, in the most affecting manner. The Board consented with joy to give the necessary support to the minister of the little flock at Ephraim, whose members are all very poor; and the reports of Br. Iversen, which have been generally published in the *Miscellany*, bear striking evidence that his labors have been blessed till to the present day, whilst he himself has been called to endure many sore and grievous trials of various kinds. This is not the place to recount the causes of the many difficulties with which our poor Norwegian Brethren had to contend; suffice it to say, that after Ephraim for various reasons had finally to be abandoned, they removed to Eagle Harbor,† where by means of the kind assistance of a brother, they succeeded in purchasing a tract of land, for the purpose of securing a homestead for the minister, and presenting inducements for such as wished to settle there. From here Br. Iversen made excursions into various parts of Wisconsin and Illinois, particularly to Cooperstown in the former state, preached the gospel to his scattered countrymen, with blessing to their hearts. Every beginning is hard, and not only the Norwegian Brethren experienced this, but Br. Fett also, who, after an ineffectual attempt to carry on a mission in Milwaukee, was induced by circumstances to proceed in company with a number of German families to Greenbay.‡ Here he met with a friendly reception, and after a while, in spite of great difficulties which sometimes seemed to be insurmountable,—and which we prefer to pass over in silence, since we can now with heartfelt emotion exclaim, to the praise of our Savior, “The Lord’s hand is not shortened; He knows how to help us out of every trouble,”—a congregation was established at Greenbay. By means of the voluntary contributions which Br. Fett collected in the various congregations, a church and parsonage have been built under the gracious help of the Lord, affording a delightful Ebenezer for such souls as are truly filled with a sincere desire for salvation in Christ, wherein they may edify one another in accordance with the rules and regulations of the Brethren’s church, and be more firmly grounded on that Rock which cannot be moved. The members of Br. Fett’s flock have now an opportunity for showing that they indeed acknowledge

\* Br. Iversen (ordained May 6th 1850,) moved with his family and twenty Norwegians to Fox River, August, 1850.

† Br. Iversen moved to Eagle Harbor, 1853.

‡ Br. Fett moved to Greenbay at the end of August, 1850.

the support which they have received from us, whereby they have been enabled to have a minister amongst them, who, together with his dear partner, has, with much self-denial, labored for their welfare to the present day, with evident blessing—as the Brn. Jacobson and Seidel, were happy to notice, when they visited Greenbay on their visitation tour to the Indian congregation at New Fairfield, and were present at the consecration of the newly erected Brethren's church. For more than a year already this congregation has ceased to depend upon us for support, under a sense of duty to provide by its own means for the wants of its minister. And in doing this they have been much encouraged by the example of Br. and Sr. Fett, who have established a day-school, not only thereby to exert a beneficial influence upon the hearts of the young, but, also to lighten the burden of their church-members. Greenbay is, however, not the only place in Wisconsin, where a congregation has been formed through the labors of a home-missionary of the Brethren's church amongst the Germans, and with which not a few families of this tongue are connected. A number of them, who were formerly acquainted with our missionary of the German congregation in New York, Br. John Kaltenbrunn,\* moved with him to the neighborhood of Watertown, where a new and promising field of labor has opened, in which this brother is engaged with distinguished blessing. Nor does this congregation look to us for support; our brethren and sisters in New York paid the travelling expenses of Br. Kaltenbrunn and his family thither, and have kindly cared for his first year's maintenance at this new post, for which may the Lord confer upon them an especial blessing! In the course of the present year, a church is to be erected in the German settlement, where Br. Kaltenbrunn resides, and a school-house in Watertown itself. Br. Kaltenbrunn took up considerable collections in our congregations for the building of the former, whereby he as well as others had renewed occasion to be convinced of the lively interest which is every where taken in our home mission work. Br. Kaltenbrunn preaches at four different places, and there is every appearance that a second home-missionary will be needed in that quarter before long.

We said above that Br. Kaltenbrunn had been stationed in New York city previous to his settling in Wisconsin. During his stay in New York it became daily more apparent, that an unordained missionary was cramped in his labors, to the great injury of the work in which he was engaged, wherefore at the particular request of the German congregation in that city, Br. Kaltenbrunn was ordained a Deacon of the Brethren's church by our late brother Wm. Henry Van Vleck. This leads us to speak of the rise of the German home mission congregation in New York. We must here, in the first place, express our joyful experience, that we have evidence enough on every hand to know that the call to take an active part in helping to spread the kingdom of God is not in vain the moment that it comes into contact with hearts desirous for the gospel truth, and causes them to bring forth new and living fruits. Instances of this are to be found in the Brethren's congregations of New York and Philadelphia. Convinced of the urgent necessity to do something for the thousands of immigrants in that city, the congregation at New York applied to the Home Mission Board for a missionary,† at the same time engaging to care for his support, inde-

\* Br. Kaltenbrunn (ordained April 13th, 1852,) left New York for Watertown May 2nd, 1853.

† Br. Kaltenbrunn stationed in New York, in September, 1851.

pendently of the general fund. Wherefore, Br. Kaltenbrunn was first called there, and after he, with the consent of the Board had moved to Wisconsin, Br. Ulrich Guenther supplied his place.† He, like his predecessor, devoted himself entirely to the Lord and his service, with blessing to many a soul, and daily came into contact, on his missionary visits through the city and out of it, with cases of utter destitution, which called for the exercise of his charity and to relieve which the Lord oftentimes furnished him with instantaneous means of help. The congregation, which had been commenced by Br. Kaltenbrunn now holds its regular services, and we learn from the latest accounts that a delightful spirit of brotherly love pervades its members.

An independent congregation of German Lutherans in the city of Newark, N. J., who had been looking out for an evangelical preacher, without being able to find one, applied very unexpectedly to Br. Guenther to become their minister. After candidly assuring them that he neither could nor would leave the Brethren's church, to which he was inseparably attached from principle, and that, if under these circumstances, they felt themselves at liberty to address the home mission board in reference to the subject, he had no objections to their doing so,—we received a communication from the trustees of said congregation, in which they expressed their views and wishes in so heartfelt a manner, that we felt ourselves induced to permit Br. Guenther to accept of the call; making it a condition however, that he should abide in connection with the Brethren's church and be allowed to act as home-missionary in Newark, as far as occasion might offer.‡ They willingly entered into this arrangement, wherefore Br. Guenther took up his residence in Newark, and labors there with blessing, as is evident from the fact that the handsome church of this congregation which seats four hundred persons, is so thronged each Sunday, that they think of building an addition to it. Br. John Prager,§ who had been filling the post of an assistant to Br. Philip H. Gapp, under the direction of the home mission society of our congregation in Philadelphia, was called to take the place of Br. Guenther in New York. It was very shortly after the Provincial Synod of 1849 that the congregation at Philadelphia felt itself moved to manifest its love for the souls of the many German immigrants in that city, by the formation of a Home Mission Society, not auxiliary to the Parent Society in Bethlehem. With the approbation of the Prov. Elders' Conference, a home missionary was appointed under the particular inspection of the minister of the congregation. The brother employed was Philip H. Gapp,¶ who is still in the service of the Philadelphia society, and who by his faithful and zealous efforts has succeeded in gathering a little German congregation of Brethren, for whom a place of worship has been rented, where he preaches to them the gospel and dispenses the sacraments. In the autumn of last year, Br. Gapp and Br. Prager were ordained deacons of the Brethren's church by Br. Jacobson, upon which solemn occasion it was gratifying to perceive how much regard is still felt, and what interest is to this day taken in our little Zion.

Besides the above named places, new doors of usefulness have been opened unto us, within the last two years, in Utica, in the state of New York,

† Br. Guenther (ordained July 28th, 1853) took charge of N. Y. Home mission congregation May 2nd, 1853.

‡ Br. Guenther moved to Newark, in October, 1854.

§ Br. Prager (ordained Nov. 5th, 1854,) moved from Philadelphia to New York, in October, 1854.

¶ Br. Gapp (ordained Nov. 5th, 1854,) succeeded Br. Fett in Philadelphia.

in New Haven, Connecticut, and quite recently in Worcester, Massachusetts. From the first of these places an earnest request for help was sent to the board in the form of a written communication signed by a number of persons, some of whom had been acquainted with the Brethren's church in Germany; whereupon Br. Guenther was commissioned to visit Utica. Being favorably impressed with the prospect there, he reported accordingly; that it would be well worth trying to establish a mission in Utica, for he had been assured by word of mouth that (as had already been stated in the first communication to the board) a great part of the expenses for the support of a missionary would be made up by the people there. We therefore concluded to give the charge of this post to Br. Valentine Mueller, who came from Koenigsfeld to this country about four years ago, in the hope that the Lord himself would, if such was His will, give him an opportunity to serve him, in one way or another, as a gospel laborer. He had therefore accepted with joy the proposal made to him by the American Tract Society to become a Colporteur,—retaining still the strong desire, that the Lord might direct matters so that he could one day enter the service of the Brethren's church, upon which point he opened his mind to us in writing, and to Br. Guenther verbally. We felt freedom to give him a trial, and therefore called him to Utica.† Subsequently however difficulties of various kinds opposed our progress there, in the many varieties obtaining amongst the Lutheran congregations already established in Utica, besides the manifold prejudices of the so-called old Lutherans—and above all, there appears to be but little hope that the promise of taking a lively and effectual share in the support of a home-missionary can be fulfilled. It is therefore very doubtful whether Br. Mueller's stay can be prolonged there; which subject lies over for the future consideration and decision of the Board.

Already two years ago we were invited to send a brother to New Haven, and several ministers in that city having most kindly promised to secure us assistance towards the support of a home-missionary, our brother Leonhard Rau‡ has been stationed there since autumn of last year. Br. Rau was educated for the work of the gospel in a Missionary-institution in Switzerland, and had already labored in several places in the power of the Spirit, when by a special leading of the Lord, he was directed to the city of Philadelphia about a year ago, where he soon became united in the bonds of love and christian fellowship with the brethren and sisters in that city. The latter would gladly have kept him amongst them, under the conviction that his gifts and disposition of heart adapted him for becoming an excellent assistant in the home mission service; but not having an opportunity to appoint him to a field of labor in Philadelphia, they recommended him to us, urgently desiring that we would give him a call. We therefore invited him to pay a visit to Bethlehem; and as the Bible Society here was just then looking out for a brother, whom they might engage to explore the township of Bethlehem for the purpose of supplying every family therein with a bible, they resolved to employ Br. Rau in this service. Having accomplished this work, to the satisfaction of all, (of which the written report that he handed in to the Bible Society bears witness,) we felt the greater freedom to present him to the Prov. Eld. Conference for appointment as our home-missionary in New Haven, with the request,

† Br. Mueller (ordained Dec. 17th, 1854,) went to Utica in June, 1854.

‡ Br. Rau (ordained Oct. 3d, 1854,) stationed at New Haven, Conn., in October, 1854.

that if the conference would consent thereto, he might at the same time be ordained. He was accordingly ordained here by Br. Jacobson in October of last year, and soon after set out for his new post in New Haven, where he met with a friendly reception, not only from those persons there who are attached to the Brethren's church, but also from several ministers who interested themselves particularly in his behalf, and expressed their regret, that in consequence of the Methodists and Baptists having lately opened missions in that city and stationed preachers there, his (Br. Rau's) labors could of course not extend over so large a portion of the community as would have been desirable. Since the beginning of the present year, Br. Rau has been called upon by the Connecticut Missionary Society in connection with the appointment which he received from us, to serve the Home mission in Connecticut, for which he receives a fixed salary from that society. The Conn. Miss. Society having expressly declared that he should not be disturbed in that field of labor to which we had appointed him, we willingly consented to the enlargement of his sphere of usefulness. But this enlargement was not to be of long continuance. A very pressing brotherly invitation was sent to us by the Rev. Mr. Morrison, an episcopal clergyman of Worcester, Massachusetts, who wrote in the name of a number of German families in that city, requesting us, if possible, to send them a missionary of the Brethren's church to be their minister. This occasioned us to request Br. Rau to preach there once, and obtain the requisite information concerning the state of things at that place. His report of the hearty welcome which he met with, and of the love which he experienced amongst them, was so encouraging, that we felt induced, after maturely weighing the case of the thirty to forty families in Worcester, who were waiting with the most ardent longing to be supplied with the word and sacrament by a member of the Brethren's church, to commend this place to Br. Rau as his future station; and this we did the more readily, as advantageous offers had been made to us by a number of wealthy friends there, who have the upholding of a mission amongst the Germans much at heart, and by means of whom the pecuniary burden will be very materially lightened for us. The confidence of so many worthy men fills us with deep gratitude, and is at the same time a lively appeal to us, to execute the calling of the Brethren's church with conscientious faithfulness. What arrangements will be made for carrying on the work already begun with the little congregation in New Haven, cannot at this present moment be determined, in consequence of an urgent request having come to us from Hartford, where there are many Germans residing, to establish a home mission there, and if this should be undertaken, then both these places, which are only 28 miles apart, might be attended to by one brother.

The home-mission attempt in Indiana remains yet to be spoken of. Br. Charles Barstow was sent, with the pleasing hope of success, to the neighborhood of Coatesville, Hendricks county,† where several brethren and sisters resided, who had originally emigrated from Salem, N. C., and latterly from Hope; they were visited from time to time by a brother from Hope, and had repeatedly applied to our board for a stated home-missionary. The commencement of Br. Barstow's labors there was so favorable, that we rejoiced the more, when it pleased the Lord to crown Br. Barstow's efforts for the building of a church and parson-

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† Br. Barstow (ordained April 18th, 1852,) arrived at Coatesville in January, 1851.

age with success. To effect this object, Br. Barstow had undertaken a collection-tour after Easter, and we were strengthened in our hopes of once seeing an extended home-mission work carried on in Indiana. But, alas! our beautiful prospects were eventually marred; and it is with the utmost regret that we are compelled to state, that we were obliged in the fall of last year to withdraw Br. Barstow from Coatesville.† Time must show, whether the urgent request of the few families belonging to the congregation there to have another minister, can be complied with or not.

We have yet to add that the removal to Iowa of a number of families belonging, in part, to our congregations in Ohio, led the brethren and sisters of Gnadenhuetten, Sharon, Dover and Hope, Ind., after having obtained the sanction of the Prov. Eld. Conf. to unite in sending, at their own expense, a brother along as a home-missionary for the new settlement; and having appointed Br. Hiram Meyers‡ to this service, he was ordained a deacon of the Brethren's church, at Gnadenhuetten by Br. Peter Wolle. Of his labors in Iowa we can only say thus much, that since he is there, he has, at our request, also visited our brethren who moved thither some years ago from North Carolina, and who reside in the southern part of the state, about forty miles distant from the place where he with the settlers from Ohio have made their home. To afford him an opportunity of visiting the brethren at Moravia, whose oft repeated wishes for a home-missionary of their own we have not yet been able to fulfill, we gave Br. Meyers assistance towards the purchase of a horse. Two years ago, Br. Barstow, at our direction, paid them a visit, which caused them great joy. We have moreover been repeatedly applied to from the Northern part of Iowa, as also from New Orleans, Texas, and St. Louis—(at the latter place a considerable number of Hussites, who emigrated from Bohemia since the revolution of 1848, presents a particularly interesting field of labor for the Brethren's church—) but have not yet succeeded in finding the brethren whom we might send as home-missionaries to these different stations.

In concluding this report, it remains for us to say, that the presence of our Lord, was felt at the meetings of our board, which, with few exceptions, were held every fortnight. We must at the same time acknowledge that our littleness of faith was deeply put to shame; for the Lord never let us want for means, and assisted us beyond our expectations in meeting all expenses.

We have received for home-missionary purposes, since the commencement of our society, \$4329, 70 cents, of which \$180 were for life-memberships and \$50 was a legacy. Our expenses in the same time have amounted to \$4196, 21 cents.

We have reason therefore to be strengthened in our confidence, that the Lord of the church will still acknowledge himself unto us in future.

To Him give thanks and glory!

CHARLES F. SEIDEL,  
President of the H. M. Soc.

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† Br. Barstow left Coatesville in September, 1854.

‡ Br. Meyers (ordained April 2nd, 1854,) left for Iowa in April 1854.

On motion of Br. Wolle, (Bethl.) the Report was referred to the "Committee on Home Missions."—

Br. Wolle (Bethl.) offered the following resolution :—

"*Resolved*, that the "Committee on Home Missions" be authorized to send for such Home missionaries, and at such time, as they think proper."—Adopted.

Br. Wolle (Bethl.) moved that the above Report be entered on the Journal.

Br. Goepp moved to amend "be printed in the next number of the Miscellany ;" whereupon Br. Wolle withdrew his motion.

Br. Goepp moved that all communications to Synod be entered on the Journal.—Agreed to.

The President communicated the following letter :—

Bethlehem, May 4th, 1855.

To the President and Members of the Moravian Synod,—

GENTLEMEN :—

Being the publisher of a newspaper in this Borough, and as many of my readers are members of your church, who doubtless feel an interest in your proceedings, I have undertaken a daily report of the same, to be published weekly. Believing that a diversity of opinion exists as to the style of such report I respectfully suggest, that the Synod afford me access to the minutes from day to day, for the purpose of preparing an abstract of the whole, which I will submit to any committee or authorized person for examination, so that all objectionable matter, if any, may be omitted. Such a course, would be convenient to myself, and at the same time secure your body against error or imperfections that otherwise might occur in the report.

Respectfully, your obedient Servant,

E. H. RAUCH.

Pending the discussion on the propriety of acceding to the proposals contained in the above letter, a motion by Br. Luckenbach to adjourn was lost ; whereupon Br. Blickensderfer (Dover) moved that "the proposition made by the Editor in his letter just read be adopted by Synod, and that a committee of three be appointed to revise his extracts from the minutes according to his proposition." Agreed to.

The President announced that he had appointed the brethren, Bleck, Blickensderfer, (Sharon) and Rice, the committee on Br. Goepp's resolutions.

Br. Blickensderfer (Dover) moved that Synod tomorrow noon adjourn over to Monday next. Agreed to.

On motion, Synod adjourned, after singing :

"*Laß dein Werk unter uns*" u. s. w.

## SEVENTH SESSION.

—  
 Saturday, May 5th, 8 A. M.—58 members present.

Sung : “ With thy presence, Lord, our Head and Savior,” &c.

Prayer by Br. Reinke (Litiz).—Texts of the day read.—

Minutes of yesterday's sessions read, amended and approved.

Br. Bleck offered the following resolution which was adopted :—

“ *Resolved*, that an advisory committee of two be appointed to aid the Secretary in preparing the minutes.”

Br. Bahnson presented a Manuscript containing some Liturgies compiled by Br. Levin T. Reichel of Salem, N. C., at the instance of the Ministers' Conference held at Nazareth, in 1853.

On motion of Br. Schweinitz it was referred to the “ Committee on Doctrine and Ritual.”

The President appointed the brethren, Bleck and Blickensderfer (Sharon) the “ Advisory Committee to aid the Secretary in preparing the minutes.”

The following resolution by Br. Graeff, was referred to the “ Committee on Church Publications,” viz : “ Resolved, that the publication of a Sunday School Hymnbook of the Moravian Church is deemed expedient and necessary for the use of the same.”

Br. Heckert called up the rule of order offered by him yesterday, which elicited debate, and amendments altering the time from ten to thirty minutes.

On motion of Br. Holland, the matter was laid on the table.

The President announced the following committees, viz :—

THE COMMITTEE ON INTERNAL ARRANGEMENTS OF PARTICULAR CONGREGATIONS :—

The ten brethren, Bigler,	Blickensderfer, (Gnadenh.)
Reinke, (Litiz)	Luckenbach,
Wunderling,	Leibfried,
Jordan,	Blum,
Eberman, (Lancaster)	Heckert.

THE COMMITTEE ON DOCTRINE AND RITUAL :

The nine brethren, Hagen,	Bachman,
Wolle, (Litiz)	Weinland,
Goepp,	Weiss,
Clauder,	Busse,
Jordan.	

Br. Goepp asked to be excused from serving on this committee, as he was a member of several other committees, and suggested the appointment of the President in his place.

On motion of Br. Bleck, Synod excused Br. Goepp, and appointed Br. Jacobson in his place.—

THE COMMITTEE ON REVISION OF THE PRINTERS' EXTRACTS :

The three brethren, Schweinitz, Weiss, Beckler.



Br. Schweinitz, at his request, was excused from serving on this committee, and Br. Blickensderfer (Dover) was appointed a member of said committee in his place.

Br. Bigler offered the following preamble and resolution, viz.:

“Inasmuch as the name or title of our church is much misrepresented in this country, and has given rise to curious inquiries and foolish misapprehensions,—and inasmuch as it is very frequently confounded with a numerous sect in the West, also styling themselves ‘United Brethren,’ Therefore  
*Resolved*, that the “Committee on Constitution and Church Government” take into consideration the expediency of changing the title of the church to that of the “Moravian Episcopal Church in the United States of America.”  
 —Adopted.

On motion, Synod adjourned, after singing:—

“Wir geben uns in deine Hand,” u. s. w.

## EIGHTH SESSION.

Monday, May 7th, 8 1-2 P. M.—60 members present.

Sung: “Oh! God, my gracious God, to thee” &c.

Prayer by Br. Kampmann.—Texts of the day read.

Minutes of Saturday’s session, read, amended and adopted.

Br. Oehler, minister and delegate from Hopedale, communicated the following:—

### Dankagung

An die Provinzial-Synode des nördlichen Bezirks der Brüder-Unität in den Vereinigten Staaten von Nord-Amerika.  
 Herzlich geliebte Brüder:—

In einer außerordentlichen Versammlung am 11ten März dieses Jahres fühlte sich die hiesige Gemeinde aufgeregt ein Schreiben an die Provinzial-Synode zu richten, um in demselben ihre Dankgefühle auszusprechen, und beauftragte die derzeitige Committee der Gemeinde, diesen Beschluß in Ausführung zu bringen, nachdem die Gemeinde derselben ihre Meinung zu erkennen gegeben hatte.

Indem wir nun unsere Pflicht gewissenhaft abzulegen bemüht sein wollen, so beginnen wir zuerst mit dem herzlichen Dank, den die hiesige Gemeinde der Synode schuldet, und davon auch völlig durchdrungen ist, indem unsere Gemeinde, von ihrem ersten Entstehen an, so vielfache Beweise von Liebe und Liebesthaten erhalten hat, ja ohne diese herzliche Theilnahme und Unterstützung, wohl nie an der Gründung einer Brüder-Gemeinde allhier hätte gedacht werden können.

Wenn wir also, nächst der Barmherzigkeit unseres lieben Heilandes, Euch als die Gründer und zum großen Theil auch als Erhalter unseres Brüder-Kirchleins allhier anzusehen haben, und auch so ansehen, indem wir ja bis diese Stunde, durch unsere äußere Armuth, verhindert sind unserem Arbeiter einen ordentlichen Unterhalt zu verschaffen—so fühlen wir uns um so viel mehr verbunden, Euch doch einmal schriftlich unsere Dankbarkeit zu bezeugen. Nicht nur habt Ihr uns seit dem Bestehen hiesiger Gemeinde, jederzeit mit Lehrer versehen, denen es ein Trost war, unsern Seelen dem Lammie zuzuführen, sondern wurden auch von jährliche Besuche von der Prov. Aelt. Conferenz erfreut, welche uns immer zu großem Segen waren, und haben noch jederzeit die Liebesharmonie kräftig gestärkt. Nicht nur habt Ihr unsere Arbeiter, eingedenk unserer Armuth, so kräftig unterstützt, sondern habt uns, wenn unsere Kräfte nicht ausreichten, uns an dem Kirchensland verbessern helfen, und dadurch unseren Prediger einen gewisseren Unterhalt verschafft. Und weil wir nur einen schwachen, aber herzlich gemeinten Dank Euch für alle Eure Liebe, Mühe und Sorgen darbringen können, beugt es uns um so tiefer, daß wir Euch, nachdem der Heiland schon so viele Mühe, durch seine Diener, an uns gewandt hat, indem regelmäßig das theuere Evangelium mit Geist und Salbung uns ist verkündigt worden—die heiligen Sacramente zu rechter Zeit gehandhabt werden könnten—unsere Jugend in der christlichen Religion fleißig unterrichtet wurde—die gesegnete Hausbesuche nicht versäumt—und Kranken und um Trost verlegenen zugesprochen werden konnte;—nachdem alle diese Segnungen in reichem Maaße erzeigt waren—daß wir euch nicht mehr Früchte für alle diese Bemühungen zeigen können. Die Schuld liegt an uns; „Unsre Huld und Freudigkeit gegen Jesum seit der Jugend, macht den Strich durch alle Jugend.“

Namentlich müssen wir beschämt bekennen, daß wir in der thatkräftigen Theilnahme an der Ausbreitung des Reiches Gottes, noch so weit zurückgeblieben sind. Wenn uns nun diese Selbstbestrafung in eine schmerzliche Reue und Buße zu unserem lieben Herrn hinführt, und vielfache Ursache haben Ihn anzusehen, daß Er seine Hand nicht von uns ziehe, sondern Gnade vor Recht ergehen lasse, und Ihn um eine neue Geistes-Taufe bitten müssen,—so wenden wir uns auch an Euch, geliebte Brüder, mit der herzlichen Bitte, werdet auch Ihr nicht müde an uns, sondern betet für uns, und laßt nicht ab uns zu ermahnen wo wir fehlen, ja zieht Eure Hand nicht von uns zurück. Wir können auch freilich auf nichts hinweisen als auf den Vergelter alles Guten. Der Heiland hat sein Werk unter uns; es beweiset sich hin und wieder. Ach daß seine Siege nur häufiger wären!

Er hat uns diesen harten Winter mit Theuerung, Krankheit, und selbst

dem Tode heimgesucht; möge es Ihm gelingen auch dadurch leichten Eingang in unsere Herzen zu finden.

Indem wir uns nun Eurer ferneren Liebe und Theilnahme angeregentlich empfehlen, grüßen Euch herzlich Euere geringen Brüder im Herrn, die Gemeinde zu Hoffenthal, und in deren Auftrag, die derzeitige

Committee der Gemeinde.

Von dem Gemeinrath einstimmig angenommen.

Hoffenthal, den 10ten April, 1855.

Gottlieb F. Wehler,  
Vorsitzer.

Br. Reinke (Litiz) moved that this letter be laid on the table.

Br. Bleck moved to amend "to place on file."

The motion as amended was agreed to.

Br. Oehler next submitted the

### PETITION

TO THE NORTHERN BRANCH OF THE UNITED BRETHREN CHURCH IN AMERICA IN SYNOD ASSEMBLED:

WHEREAS the congregation at Hopedale, Pa., has been assisted by the Sustentation Diacony in the erection of a church-building and parsonage, in purchasing land and in improving the same, for the benefit of the residing minister, and whereas in the course of time, the church-building and parsonage became so delapidated that new buildings had to be erected, which the congregation could not build out of their own resources, and by urgent entreaties were again assisted, thereby becoming involved in a considerable debt; but whereas the congregation is yet so poor that they are not able to pay the interest and the capital, and as the debt as it stands against them, mars the interest of the church.— They therefore respectfully pray that they may be released of this debt, and that the small amount of money about to be received for the sale of land off the the church-lot, be erected into a fund for the benefit of their minister; and that the remaining part of the land, purchased by the Bininger's benefice, be made the property of the church so long as it shall remain a Brethren's congregation, the profit of the land to be for the minister's benefit, and that the so-called 'Miksch's lot,' on which the parsonage stands, be and remain the property of the Sustentation Diacony, and be for the sole benefit of the Hopedale minister.

By instruction of the church-council and drawn up by their deputy,

Bethlehem, May 7th, 1855.

G. F. OEHLER.

On motion of Br. Goepf, the above petition was referred to the "Committee on Finance."

Br. Oehler offered the following resolution, viz.:

"Resolved, that the memorial presented and read by Br. Kampmann be revised by a committee of ——— members, and then be printed forthwith—500 copies in the English and 500 copies in the German

language ;—and that each member of Synod receive not more than five copies gratis in the language he chooses to have them, and that the remaining copies be offered for sale at a low rate.”—

On motion of Br. Goepp the resolution was laid on the table.

Br. Lennert offered the following preamble and resolution :—

“ Inasmuch as the Provincial Elders’ Conference, has since the meeting of the last Provincial Synod in 1849 applied for, and obtained from the Legislature of our state a Charter or Act of Incorporation, without even giving a reason for such action to the American Branch of the United Brethren’s Church ; and, inasmuch as it is not known, by the generality of the members of this Synod, what said Charter contains—what privileges it grants, or to what restrictions it confirms the P. E. C. in their official actions, therefore resolved, that the President be requested to communicate said Charter or Act of Incorporation to the Synod, for the instruction of its members.”—Adopted.

Whereupon Br. Goepp read as follows :—

### AN ACT

*to incorporate the Board of Elders of the Northern Diocese of the church of the United Brethren in the United States of America.*

**SECTION 1.** *Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met and it is hereby enacted by the authority of the same* That the present members of the board of Brethren who for the time being are appointed to superintend the secular and spiritual concerns of the northern diocese of the church of the United Brethren commonly called Moravians in the United States of America to wit John C. Jacobson Henry A. Shultz and Philip H. Goepp and their successors as they may be from time to time appointed in accordance with the constitution, rules, and regulations of the said church of the United Brethren as they now exist or may be hereafter modified or altered, shall be and are hereby declared to be a body corporate to be known by the name style and title of “The Board of Elders of the northern diocese of the church of the United Brethren in the United States of America,” and by that name shall have perpetual succession, be able and capable in law to sue and be sued, plead and be impleaded in the courts of this Commonwealth and elsewhere, to have and use a common seal, and to make and establish such by-laws and ordinances as shall be necessary and proper for the regulation of the temporal concerns of the said northern diocese of the said church of the United Brethren, for the support of acting and superannuated ministers of the said church, for the promotion of religion, by education, foreign and domestic missions, and otherwise, *Provided*, That nothing be done, in pursuance of the powers and privileges hereinbefore granted, contrary or repugnant to this act and to the Constitution and laws of this Commonwealth. *And provided further*, That all the acts of the said board of elders of the northern diocese of the church of the United Brethren in the United States of America be in conformity to the rules regulations and principles of the church of the United Brethren in the United States of America and not in anywise inconsistent with the same.

**SECTION 2.** That the president of the said board of elders shall be appointed in accordance with the rules and regulations of the said church of the

United Brethren and that said board of elders or a majority of them may, if they deem it necessary, elect or appoint a treasurer and such other officers as may be necessary, at such times and at such places and to serve for such a period as they may deem convenient and necessary, or as may be ordered by the regulations or by-laws of the said church.

SECTION 3. That the said board of elders and their successors by the name title and style aforesaid, shall be able and capable in law to purchase receive, hold and enjoy, all such lands, tenements, bequests, annuities and gifts, as may be at any time sold, conveyed, bequeathed, given, granted to it, either absolutely or in trust, and have power to sell, or otherwise dispose of the same, *Provided* That the said corporators shall not at any time hold or absolutely possess property or estate, real personal or mixed, exceeding the annual value of twelve thousand dollars.

SECTION 4. That no misnomer of said corporation and their successors shall defeat or annul any gift, grant, devise, or bequest, to or from said corporation; *Provided*, the intent of the party or parties shall sufficiently appear upon the face of the gift or other writing, whereby any estate or interest was intended to pass to or from the said corporation.

JOHN CESSNA,  
*Speaker of the House of Representatives.*  
BENJAMIN MATTHIAS,  
*Speaker of the Senate.*

Approved the Twenty ninth day of March A. D., Eighteen hundred and fifty one.

WM. F. JOHNSTON.

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SECRETARY'S OFFICE.

*Pennsylvania S. S.*

I do hereby certify that the foregoing and annexed is a true and correct copy of the original Act of the General Assembly entitled "An Act to incorporate the Board of Elders of the Northern Diocese of the Church of the United Brethren in the United States of America" as the same remains on file in this office.

Witness my hand, and the seal of the Secretary's Office at Harrisburg, this Third day of April, A. D., one thousand eight hundred and fifty one.

A. W. BENEDICT,  
*Deputy Secretary of the Commonwealth.*

The standing and special Committees were called upon to report. No reports ready.

The Committee on "Foreign Missions" requested to have their number increased.

On motion of Br. Shultz, their number was increased to seven.

On motion of Br. Blickensderfer, (Sharon) the "Act of Incorporation" just read, was referred to the "Committee on Constitution and Church Government."

The President appointed the brethren, Bachman and Cortelyou, the additional two for the "Committee on "Foreign Mission."

On motion of Br. Blickensderfer, (Sharon) the Synod adjourned over to Tuesday 8th, A. M., after singing "Thou hast kindly led us" &c.

## NINTH SESSION.

Tuesday, May 8th, 8 1-2 P. M.—40 members present.

Sung : "Herrn, gesegneter des Herrn."

Prayer by Br. Clauder.—Texts for the day read.

Minutes of yesterday's session read, amended and adopted.

Br. Shultz was excused from serving on the Committee on Church Publications. At his request the President appointed Br. Schweinitz, to fill his place.

Br. Clark, the delegate from New-York, appeared, presented his credentials, which were found to be correct, and took his seat.

Br. Shultz requested that a brother be appointed to serve on the "Committee of Home Missions" in place of Br. Reed, who had left, and that said Committee be increased from 10 to 13. The request was granted.

Br. Bigler, offered the following resolutions for the "Committee on Constitution and Church Government":

Resolved, that the Committee on Church Government be instructed to report a constitution for the government of our Church in this Diocese, containing the following principles, viz :

1. A connection with our Church in Europe to exist between us in the relation of brother to brother, without any controlling influence from either over the other in local matters.
2. In case there is to be a Provincial Elder's conference as a standing body, all the members of that body, to be elected by our Provincial Synods.
3. This Constitution, when framed and adopted, by this Synod, to be submitted to the Unity's Elder's Conference, and if they should not approve of it, to the next general Synod to be held in Europe.
4. Until such decision and approbation is had, our present Constitution and arrangements shall remain as they now are.

On motion of Br. Wolfe of Bethlehem, the Synod entered into the discussion of the resolutions.

Br. Goepp having stated that he had written some remarks, having reference to our connection with Europe, and which had been translated into English by Br. Bleck, on motion of Br. Bechler, they were read by the translator.

The Synod now took a recess of ten minutes.

On resuming business the discussion was continued.

Br. Luckenbach offered as an amendment to be prefixed to the above resolutions, the following preamble and resolution, prepared by Br. Reinke, which had previously been presented, but withdrawn, viz :

"Whereas circumstances appear to indicate that the Lord's time has fully come to favor our little Zion in this country by paving the way for a dissolution of that connection with our European congregations, which has thus far united us to them in the form of church government and other temporalities. Therefore

Resolved 1. That this Synod do hereby declare itself independent of our transatlantic congregations in regard to all local and temporal affairs.

Resolved 2. That we solemnly disclaim all, and every intention of hereby severing that spiritual bond of union, peace and love which has hitherto connected us with the Brethren's Unity; that we will continue to cherish an undiminished affection for her doctrines, which are the doctrines of the Gospel, and for her ritual in so far as is applicable in our American congregations, and that we will continue by men and means to take a lively and active share and interest in the weal and woe of said Unity.

Br. Schultz moved to amend the amendment by the following resolution, viz:

Resolved, That the phrase "regard to all local and temporal affairs" does not include the right to elect our Bishops in a manner inconsistent with § 148 of the results of General Synod of 1848.

Pending the discussion of which the Synod on motion adjourned, after singing "What brought us together" &c.

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## TENTH SESSION.

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2 P. M.—58 members present.

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Sung: "As long as Jesus Lord remains."

Prayer by Br. Hagen.

Discussion on the amendment of Br. Schultz was resumed, when the amendment was withdrawn by the mover.

A considerable portion of members participated in the discussion of the resolutions and amendment before the Synod, which resulted as follows, viz:

Resolution 1st, of the amendment, was unanimously rejected.

Resolution 2nd, being under consideration, Br. Goepp moved to amend by striking out the word "hereby", and the resolution as amended was adopted.

On motion of Br. Blickensderfer, (Dover) the preamble was stricken out.

The question recurring, on the original resolutions, the first one was adopted.

The second resolution being under consideration, Br. Goepp moved to divide—the question having been taken on the part—"shall there be a Provincial Elders' Conference as a standing body."—it was adopted.

The question having been taken on the latter part—"all the members of that body &c."—it was also adopted.

The third resolution being under consideration, Br. Bleck moved to amend by striking out the latter clause—"and if they should not approve of it &c." to the end. Agreed to—and the resolution as amended was adopted.

On motion of Br. Blickensderfer, (Sharon) the fourth resolution was stricken out.

Br. Bleck offered the following resolution:

"Resolved, that the members of the P. E. C. or whatever Executive Committee may be constituted by the contemplated new Constitution be not necessarily prohibited from holding some other office."

On motion of Br. Schweinitz, said resolution was laid on the table.

On motion the Synod adjourned, after singing : "Wir geben uns in Deine Hand." u. f. w.

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## ELEVENTH SESSION.

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Wednesday, May 9th, 8 1-2 A. M.—57 members present.

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Sung : "Eternal Sun of righteousness." &c.

Prayer by Br. Shultz.—Texts of the day read.

On motion of Br. Schweinitz, Br. Gapp, Home-missionary from Philadelphia, was admitted to a seat, as an advisory member.

The minutes of yester-day's Session were read, amended and adopted.

Br. Wunderling offered the following preamble and resolution :

"Whereas it is extremely unpleasant for a minister, when removed from one station to another, to be without rules to regulate the adjustment of property-matters between himself and successor or predecessor, therefore

Resolved, that the Committee on Internal Arrangements be instructed to inquire into the expediency of adopting some fixed rules to regulate such matters."

On motion of Br. Bleck, the above were referred to the "Committee on Internal Arrangements."

Br. Hagen, requesting that the Committees on Doctrine and Ritual, and on Internal Arrangements, be instructed on the points rightfully belonging to their sphere,

Br. Beckler moved that the above Committees be united.

Br. Goepp moved to amend "that all committees appointed by this Synod have power to meet each other in cases and for purposes when they shall see fit." Agreed to.

The "Committee on Finance" asked leave to sit during the Session of the Synod.

Br. Wolle of Bethlehem, offered the following resolution :

"Resolved, that the Synod meet hereafter at 10 A. M., and 3 P. M., until otherwise ordered."

Br. Weiss moved to amend, "that the Synod hold but one Session per day."

On motion of Br. Goepp, the matter was laid on the table.

Br. Schweinitz asked to be excused from further service in the Committee on the "Use of the Lot."

On motion of Br. Wolle of Bethlehem, he was excused, and Br. Kummer appointed by the Synod in his place.

Br. Bigler was excused from further service in the Committee on Internal Arrangements, and Br. Lennert appointed in his place.



Br. Schweinitz asked to be excused from further service in the Committee on Home Mission, which was refused.

Br. Shultz moved that the Brn. Lennert, Holland, Clauder, Cortelyou and Ricksecker be members of the Committee on Home Mission. Agreed to.

Br. Heckert offered the following resolution :

“Resolved, that in filling vacancies in Committees, such brn. be appointed as are not already on other Committees.”

Br. Wolle, of Bethlehem, moved to amend by striking out “already on other Committees” and inserting “on more than one Committee.” Agreed to.

The resolution as amended was adopted.

Br. Shultz asked to be excused from further service in the Committee on Foreign Missions and in that on Education.

On motion of Br. Hagen he was excused from further service in the Committee on Foreign Missions only.

On motion of Br. Hagen, the vote on excusing Br. Schweinitz from further service in the Committee of Home Missions was re-considered. Whereupon the Synod excused Br. Schweinitz from further service in said Committee.

At request of Br. Bigler, permission was granted Br. Clark, to state his views on the “change of the Constitution and Government.”

On motion of Br. Blickensderfer, (Dover) the New-York resolutions were taken up for consideration, when after some discussion, on motion of Br. Bigler, they were again laid on the table.

Br. Beckler offered the following preamble and resolutions :

“Whereas in the opinion of the present Provincial Synod, the Constitution of the P. E. C. does not seem to answer those ends for which it was formed, therefore

Resolved, that in future the P. E. C. consist of five elective members, three of whom, (of whom one is to be a Bishop and the presiding officer,) are for the present to reside at Bethlehem, and constitute the Executive Committee and to be divided into three departments ; of which one shall form the Education Department, the second the Mission, and the third the Financial Department. The fourth elective member who is to be a Bishop, to be located in one of our western congregations, and have under his special superintendence the congregations of Ohio, Indiana and Illinois, and in whatever Western states such may exist. The fifth member also to be a Bishop, to reside in Salem and have charge of the congregations there. These five elective members to constitute the P. E. C. who may hold their regular sessions as they see fit.

On motion of Br. Bleck, said preamble and resolutions were referred to the “ Committee on Constitution and Church Government.”

The President, on leave, read an extract from a private letter, received from Br. Levin Reichel, of Salem, embodying his views relative to the wants of the Church in this country, suggesting the propriety of uniting the northern and southern sections of the American Province, and setting forth his ideas on the formation of a new P. E. C.

On motion of Br. Goepp the letter was referred to the Committee on Church Government.

The Synod took a recess of fifteen minutes.

Br. Wolle of Bethl. moved to take up the resolutions on the table fixing the times of meeting of the Synod, at 10 A. M. and 3 P. M. Agreed to after some discussion.

Said resolution was adopted.

Br. Schweinitz, moved to take up the Proceedings of the Provincial Synods of 1847 and 1849.

Br. Goepp moved to amend "Proceedings of the Provincial Synod of 1847," which was agreed to.

Br. Blickensderfer, (Sharon) moved to amend the amendment, "first chapter of the Proceedings of the Synod of 1847." Agreed to.

On motion of Br. Goepp, it was read and referred to the "Committee on Constitution and Church Government."

Br. Schweinitz moved that the Synod take up the second chapter of the same.

Br. Goepp moved to amend "chapter second of the results of the General Synod of 1848," which having been accepted, was agreed to.

On motion of Br. Schweinitz, it was agreed to take up each paragraph separately.

The President accordingly read the "§ 5 of said chapter."

Br. Wolle of Bethl., offered the following resolution :

"Resolved, that the Committee on Doctrine and Ritual be instructed to take into consideration the propriety of embodying the articles of faith regarded by the Brn's. Church essential to salvation and (essential to) membership with us."

Br. Bleck offered the following amendment :

"Resolved, that this Provincial Synod respectfully submits to the next General Synod, the propriety of embodying the article of faith regarded by the Brn's. Church, as essential to salvation and (essential to) membership with us."

Br. Clark offered the following resolution, which was referred to the "Committee on Doctrine and Ritual :"

"Resolved, that the portion from Litany commencing with the petition "from coldness to thy merits and death," as far as "by thy coming again to thy Church on earth, or our being called home to Thee," be used on every occasion, when prayed, in a standing position by all our congregation."

On motion the Synod adjourned after singing: "Daven soll in der Gemein," u. f. w.



## TWELFTH SESSION.

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3 P. M.—49 members present.

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Sung: "Hark, O my soul."—Prayer by Br. Holland.

The President stated that one more member was required in the "Committee on Foreign Missions," and wished to ascertain whether Synod would permit him to appoint Br. Bahnson, as member of said Committee, as his services would be very desirable by reason of his acquaintance with the Cherokee Mission.

On motion of Br. Luckenbach leave was granted, whereupon Br. Bahnson was appointed.

Br. Bleck's amendment to Br. Wolle's resolution was resumed and elicited much discussion.

On the question being taken, the amendment was lost.

The original motion was now amended by the mover as follows:

"*Resolved*, that the "Committee on Doctrine and Ritual," be instructed to report measures for the embodiment of the articles of faith, regarded by the United Brethren's Church as essential to salvation, and essential to membership with us." Adopted.

The President next read § 6, chap. 2, Synodal Results of 1848, in reference to which several brethren expressed their sentiments.

Br. Weiss introduced Br. Guenther, Home missionary, from Newark, and Br. Praeger, Home missionary from New-York.

On motion of Br. Wolle, of Bethl., they were received as advisory members.

The President read § 7, Synodal Results of 1848, and after some remarks by several of the brn. § 8 was also read.

On motion, the Synod adjourned after singing: "From the doctrines I'll ne'er waver" &c.

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THIRTEENTH SESSION.

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Thursday, May 10th, 10 A. M.—50 members present.

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Sung: "What, brethren, is Jerusalem?"

Prayer by Br. Schweinitz.—Texts of the day read.

Minutes of yesterday's Session read, amended and adopted.

The President introduced Br. Rau, Home missionary from New-Haven.

On motion of Br. Schweinitz, he was admitted to a seat as an advisory member.

Br. Luckenbach offered the following resolution, viz :

“*Resolved*, that the Treasurer of the Sustentation Diacony be instructed to lay before this Synod, an account of the income and disbursements of said Diacony commencing with the year 1849, up to the 1st of May, 1855. Adopted.

Br. Clauder moved that the Synod fix the day for holding the election of the members for the new P. E. C.

On Br. Goepp's suggestion that § 38 of the Synodal Proceedings of 1847 refused such action.

Br. Hagen moved to suspend the rule as laid down in said §, which motion of suspension, was on motion of Br. Bleck, laid on the table.

The President called on the “Committee on Br. Goepp's resolution” to report, when Br. Bleck of said Committee, read the following

### REPORT :

The Select Committee to which were referred the resolutions introduced by Br. Goepp, on the subject of the power of this Synod to enter upon the discussion of the whole Constitution of the Brethren's Church, and the proper disposition to be made of the results of its deliberations, report :

That they have had the subject embodied in said resolution under consideration and have come to the conclusion that there is nothing contained in the Synodal results of 1848 which forbids this or any other Provincial Synod from discussing the whole Constitution and principles of the Brethren's Church or the propriety of making changes therein.

The first part of the paragraph 168 says : “The duty and privilege of the Provincial Synods is, thoroughly to examine the spiritual and temporal condition of the congregations of their respective provinces and to adopt resolutions referring thereto, which, when they relate to circumstances not merely local, are to be submitted for approval to the Unity's Elders' Conference.” A thorough examination, such as is here indicated, your committee is unanimous in believing, cannot by any possibility be made without involving the Synod in the discussion of the general principles of the whole Brethren's Unity, the fundamental rules of our church or the relationship between the provinces, which kind of discussion, it is supposed, is expressly forbidden to any except strictly preparatory Synods, by the latter part of the paragraph, which reads : “Such resolutions however as refer to the general principles of the whole Brethren's Unity, the fundamental rules of our Church-System and the relationship of the three provinces of the Unity to each other are subject to the ratification of the General Synods, wherefore propositions for such enactments can only be made at such Provincial Synods as immediately precede a General Synod.” If this view be correct there exists a direct conflict between the different parts of this paragraph, the last clause forbidding that which the first enjoins.

Your committee conceive it to be a well established rule that in the interpretation of a document, we are required, if possible, so to construe it, as to give every part a clear and distinct meaning, and not permit one part to render another nugatory. We are then led to inquire whether it is possible without doing violence to the language employed, to give either the first or the last part of this paragraph each a construction as to deliver it of this apparent conflict. To the first part, it seems to your committee to be impossible to attach more than one single meaning, but the word “wherefore propositions for such enactments can only be

made at such Provincial Synods as immediately precede a General Synod" are susceptible of having different meanings attached to them. They may mean that a non-preparatory Provincial Synod cannot itself entertain such resolutions for its own discussion and consideration, or they may mean that such a Provincial Synod cannot make such propositions to a General Synod. If the latter interpretation be taken, it follows that a non-preparatory Provincial Synod may entertain, discuss, and even advise the adoption of any change in the constitution and government of the Unity, but that preparatory Synods only can propose such changes to a General Synod for their adoption and thereby give them force and efficiency. It may be admitted that the first construction is that which lies on the surface and is most apparent, but your committee conceives the other to be equally legitimate, and as it at once relieves the paragraph from all conflict between its different parts and gives to each part a free meaning, your committee has not hesitated to adopt it.

With these views of the true construction of the 16th paragraph, your committee recommend the indefinite postponement of the first of the resolutions referred to them, and that the others do lie upon the table until the Synod, when approaching the close of its deliberation, shall be better prepared to say what disposition shall be made of the results of its action, or what steps shall be taken to lay them before our European brethren.

E. F. BLECK,  
J. BLICKENSDECKER Jr.,  
JACOB RICE.

On motion of Br. Goepp, the above Report and Recommendations were adopted.

The Synod resumed the business in order &c.

The President read § 9, chap. 2, of the Synodal Results of 1848.

Br. Hagen offered the following resolution, viz :

"Resolved, that the examination as proposed in § 9, chap. 2, of Synodal Results of 1848 be in future held in the Northern Province of the Brethren's Church."

Br. Goepp moved to amend "that the matter of examination referred to in § 9, chap. 2, of Synodal Results of 1848 be attended to by this Synod, and referred to the "Committee on Doctrine and Ritual." Adopted.

Br. Bigler moved to amend the amendment as follows :

"Resolved, that, the "Committee on Doctrine and Ritual," be instructed to report such rules and regulations for the adoption of the Synod, as will secure the holding of an examination of the brethren proposed for the ministry, such as is referred to in § 9, chap. 2, Synodal Results of 1848."

This amendment was accepted and the original resolution as amended was adopted.

On motion of Br. Eberman, (Naz.) the following "five points of Doctrine," were referred to the "Committee on Doctrine and Ritual."

We will therefore without lessening the importance of any other Article of the Christian Faith, steadfastly maintain the following five points :

1. "The doctrine of the universal depravity of man, that there is no health in man, and that since the fall, he has no power whatever to help himself."
2. "The doctrine of the divinity of Christ, that God the Creator of all things, was manifest in the flesh, and reconciled us to Himself: that he is before all things, and that by Him all things consist."
3. "The doctrine of the atonement and the satisfaction made by us through Jesus Christ; that he was delivered for our offences, and raised again for our justification; and that by his merits alone we receive freely the forgiveness of our sins and sanctification in soul and body."
4. "The doctrine of the Holy Spirit and the operation of his grace, that it is He, that worketh in us convictions of sin, faith in Jesus, and pureness in heart."
5. "The doctrine of the fruits of faith: that faith must evidence itself by willing obedience to the commandments of God, from love and gratitude to Him."

The President finished reading § 9, when several of the brethren expressed their sentiments, and gave their experience in reference to points noticed in said paragraph.

Br. Schweinitz moved that the President proceed to read the next paragraph, when Br. Luckenbach moved that the Synod adjourn over to Saturday 8 1-2 A. M.

Br. Rice named Monday morning.

Br. Schweinitz withdrew his motion.

The question having been taken on adjournment to Monday morning, it was lost.

The question having been taken on adjournment to Saturday 8 1-2 A. M. it was carried.

On motion the Synod adjourned, after singing: "Christ is, and shall remain," &c.

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#### FOURTEENTH SESSION.

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Saturday, May 12th, 8 1-2 A. M.—42 members present.

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Sung: "Praise the Lord" &c.

Prayer by Br. Ricksecker.

After reading the texts of the day, the President, in a few remarks, called the attention of the Synod to the memorable occurrences in the history of the Brethren's Church, which had transpired on the 12th of May, and which entitled this day to a place among our memorial-days.

The minutes of Thursday's Session, read, amended and adopted.

Br. Hagen moved that the Synod proceed forthwith to fix the day for the election of the members of the new P. E. C., and that Wednesday next be appointed.

Some objections having been raised, to taking action on this motion because of the fewness of the members present,

On motion of Br. Weiss, the Secretary called the roll, when it was found that twenty members were absent.

Br. Luckenbach moved to amend Br. Hagen's motion, "Wednesday 2 P. M.," which amendment was accepted by the mover.

Br. Blickensderfer (Dover) moved that the Synod appoint Friday next, the day of the election.

On motion of Br. Blickensderfer (Sharon) the whole matter was laid on the table.

The President called on the "Committee on Constitution and Church Government," to report, when Br. Bigler of said Committee read the following

### REPORT :

#### THE COMMITTEE ON CONSTITUTION AND CHURCH GOVERNMENT REPORT FOR THE ADOPTION OF THE SYNOD, THE FOLLOWING PREAMBLE AND RESOLUTIONS :

**WHEREAS** it is believed that the prosperity and welfare of that portion of the United Brethren's Church which we represent, imperatively demand a remodification of the relationship subsisting between it and the other parts of the Brethren's Unity ;

**AND, WHEREAS** such remodification can only be obtained by changes in the Constitution of the Unity, which changes must be made by the consent of the Unity's Elders' Conference or of a General Synod ; Therefore

*Resolved*, That it is the opinion of this Provincial Synod, that immediate steps should be taken for introducing into the Constitution of the Brethren's Church, the following provision, viz :

1. The government of the Church of the United Brethren in the Northern Province of the United States of America, shall be vested in the Synods of said province, in which the ministers and delegates of the congregations appear as the representatives of the Church within that province.
2. There shall be elected by the Provincial Synod, an executive committee, to consist of two members, and to be called the Provincial Elders' Conference, who shall be chosen from among the ordained ministers of the Church, and shall be accountable to the Provincial Synods for their acts ; but nothing herein contained shall prevent any future Provincial Synod from arranging the organization of the Provincial Elders' Conference in any manner such Synod may think proper.
3. Each Synod shall fix the time and place for the meeting of the next Synod. Should any emergency arise, which in the opinion of the Provincial Elders' Conference, would require the meeting of the Synod sooner than the time specified by the preceding Synod, the Provincial Elders' Conference shall have power to convene the same at the place appointed to meet, by fixing the time at an earlier day. Each Synod shall, when convened, be opened by the President of the Provincial Elders' Conference, but shall organize by electing its own president and other officers.
4. The following shall be members of the Provincial Synod :
  - a, The members of the existing Provincial Elders' Conference.

- b*, All bishops of the United Brethren's Church in the province, whether in actual service or not.
  - c*, All ordained ministers of the United Brethren's Church in the Province, who are in actual service, either in the congregations, or in the various educational institutions.
  - d*, The financial agent of the Unity's Elders' Conference in the province, commonly called the Administrator.
  - e*, The delegates from the different congregations of the Church within the province.
  - f*, The members of the Unity's Elders' Conference, the members of the Provincial Elders' Conference of any other province of the Brethren's Unity, or the delegates of either shall be entitled to seats as advisory members, but without a vote.
5. It shall be the duty of the Provincial Synods to examine the spiritual and temporal condition of the Church within the province ; to adopt orders, rules and regulations for the government of the same ; to appoint the bishops ; to elect the members of the Provincial Elders' Conference ; at every Synod immediately preceding a general Synod in Europe, to elect delegates to the same ; to hear and redress complaints and grievances ; to examine and direct all financial matters, and prescribe rules for their management ; to oversee and direct the education of the youth and the theological students, and generally to direct all matters which belong to the government of the Church within the province.
  6. It shall be the duty of the Provincial Elders' Conference to see that the general principles and regulations of the Brethren's Unity, as determined by the General Synod of the Church, as well as the rules, regulations and orders of the Provincial Synod shall be faithfully executed ; they shall also, in cases of emergency in the interval between two Synods, nominate and appoint the bishops ; and they shall see that the congregations are properly supplied with the requisite laborers, under such rules and regulations as may be prescribed by the Provincial Synods.
  7. Vacancies which may occur in the Provincial Elder's Conference during the recess of the Provincial Synod, shall be filled in the following manner : The Provincial Elders' Conference shall issue its circular to the different congregations and other persons interested, giving them notice of such vacancy and directing them to vote for a brother among the ministry to fill the same. In the election every person who is ex-officio entitled to a seat and vote in the Provincial Synod shall have one vote, and each congregation shall be entitled to as many votes as such congregation was entitled to send delegates to the provincial Synod last held to be given by the congregation-council direct, or by electors chosen by them, as they may see proper. The vote so given shall be sealed up and sent to the Provincial Elders' Conference who shall receive them, but break no seal, until all the votes have been received and their own vote or votes added thereto. The votes shall then be opened and counted in the presence of not less than two other brethren, and if any brother shall have a majority of all the votes given he shall be considered elected. Should no brother have a majority of all the votes given, the Provincial Elders' Conference shall issue another circular as before, giving the names of the three brethren who received the highest number of votes.
- The ministers of congregations and all others entitled to vote, shall then again vote in the manner above described but shall be confined in their



votes to the three brethren named. When the votes have again been returned to the Provincial Elders' Conference as above stated, and after their vote has been added, they shall open and count the votes in the presence of witnesses as before and the brother having the highest number of votes shall be considered elected. After each election the Provincial Elders' Conference shall publish a full account thereof.

8. In sending delegates to the Provincial Synod, the numerical strength of each congregation on the New Year preceding shall be taken as the basis upon which the number of delegates shall be ascertained. Each congregation, if not exceeding 200 souls, shall send one delegate. Each congregation of more than 200 and not exceeding 400 souls shall send two delegates. Each congregation of more than 400 and not exceeding 600 shall send three delegates, and each congregation of more than 600 souls shall send four delegates, but nothing contained in this or the preceding sections shall prevent any future Provincial Synod from changing the mode of filling vacancies in the Provincial Elders' Conference or changing the apportionment of delegates among the several congregations of the province."

*Resolved*, That in asking for the foregoing modifications of the constitution it is nevertheless the desire and expectation of this Synod that all rules or regulations passed by any General Synod heretofore held and remaining unchanged, or which may hereafter be passed by such a Synod, and any regulations heretofore sanctioned by the Unity's Elders' Conference and remaining unchanged by it, not inconsistent with the foregoing provisions, shall remain in full force within the province, and be binding upon our Provincial Synod, the Provincial Elder's Conference, the ministers and congregations within the same.

DAVID BIGLER,  
JACOB BLICKENS DERFER,  
PHILIP H. GOEPP,  
J. BLICKENS DERFER, JR.  
HENRY A. SHULTZ,  
SAMUEL REINKE,  
WM. EBERMAN.

Br. Bigler moved that the report be printed for the use of the members of the Synod. Agreed to.

Br. Bigler next offered the following resolution, viz :

*"Resolved*, that the "Committee on Constitution and Church Government" be instructed to prepare a memorial to the U. E. C. setting forth the reasons which demand a change in the Constitution of the church, and require the assembling of a General Synod at an early day." Adopted.

Br. Bigler also reported back from the "Committee on Constitution and Church Government," recommending its adoption, the following resolution of Br. Blickensderfer, (Dover.)

*Resolved*, that our congregations in Ohio, Indiana and other Western states, or as many of them as may wish to associate together for such a purpose, have the full permission of this Synod to make an effort to create a sustentation-fund for those congregations. And for that purpose they are hereby permitted and authorized to hold Conferences,

composed of their ministers and lay delegates, as often, and at such time and places, as may be convenient to them ; And if their efforts should prove successful, to make such regulations in regard to the accumulation and disposition of said fund, as in the opinion of the congregations mentioned, expressed through such conferences, may be deemed expedient.

Br. Wolle (Bethl.) moved to lay the resolution on the table for consideration.

Br. Blickensderfer (Dover) called the yeas and nays, on the question of laying on the table, whereupon, after considerable discussion, Br. Wolle withdrew his motion to lay on the table, and the resolution was unanimously adopted.

After the President had finished calling on the committees for the reports, Br. Luckenbach moved to adjourn to Monday 8 1-2 A. M., which motion was withdrawn at the request of Br. Bleck, who then moved that the President resume the business in order. Agreed to.

The President then read § 10 chap. 2, Synodal Results of 1848, when on motion, Synod adjourned to Monday 8 1-2 A. M., after singing ; "Spread thy blessings" &c.

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### FIFTEENTH SESSION.

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Monday, May 14th, 8 1-2 A. M.—52 members present.

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Sung : "From thy holy habitation" &c.—Prayer by Br. Bahnson.

Texts of the day read.—Minutes of Saturday's Session read and adopted.

Br. Edmunds offered the following preamble and resolution, viz :

WHEREAS it has happened at times heretofore, and may be likely to happen from time to time, that it may become the painful duty of certain congregations of our beloved church, that they may have to adopt rather extreme measures in order to have a change of ministers, which is at all times, saying the least, a very painful duty to perform, both to those who enter complaint, as likewise to those brethren against whom such is made, I would therefore offer the following suggestion :

"Be it resolved, that hereafter no one of our reverend officiating brethren, shall serve for a longer term than six years, at one and the same station or congregation, unless the congregation over which he presides should desire to have him again re-instated."

On motion of Br. Weiss, the preamble and resolution were referred to the "Committee on Constitution and Church Government."

Br. Bleck offered the following preamble and resolution :

WHEREAS intemperance in the use of strong drink renders men in a special degree the servants of sin, and has involved thousands upon thousands in fearful misery and ruined body and soul ; And whereas the General Synod of 1848 (see § 60, Synodal Results of 1848) adopted the following, to wit :

In consideration of the great responsibility which we should bring upon ourselves, as members of a congregation of Jesus, if we were not prepared, as much as lies in us, to prevent the abuse of spirituous liquors in our congregations, and to remove the occasions for that abuse as far as possible, the Synod resolves that it should be enjoined on all congregation-conferences, and especially on all congregation-wardens, to pay conscientious attention to this point, and strictly to see to it, that, in our congregation-inns, and also on the part of such private persons as have had permission to engage in the trade, the sale of spirituous liquor be limited to what is actually necessary, and that no sordid consideration of gain be permitted to give occasion to sin in any, whether in or out of our connection. Should the congregation-conferences be unable to prevent the abuse in question, and therefore resolve, supported by the spirit of the congregation, and with due regard to local circumstances, upon the entire discontinuance of the sale of spirituous liquors in their settlements, such a measure has the cordial sanction of the Synod. Therefore

*Resolved*, that this Provincial Synod hereby reaffirms the principles involved in the foregoing preamble and resolution of the General Synod of 1848, and cordially sympathises with all proper measures for the suppression of intemperance, and of the manufacture and sale of intoxicating drinks.

Br. Tschudy moved to amend by striking out the words "the manufacture and sale of intoxicating drinks."

Br. Blickensderfer (Sharon) called for the yeas and nays on the amendment, which resulted as follows:

*Yeas*.—The brethren Bigler, Graeff, Jordan, Luckenbach, Masslich, Miksch, Rauch, Tschudy.—8.

*Nays*.—The brethren Bachman, Barstow, Bleck, Blickensderfer, (Dover) Blickensderfer, (Sharon) Blickensderfer, (Gnadenhuetten) Blum, Brown, Busse, Christ, Clauder, Cortelyou, Eberman, (Naz.) Edmunds, Fahs, Goepf, Hagen, Harvey, Holland, Jacobson, Kampmann, Knauss, Kummer, Lennert, Leibfried, Musselman, Peisert, Perkin, Regenass, Reichel, Reinke, (Litiz) Reinke, (Staten Island) Rice, Rickert, Ricksecker, Seidel, Shultz, Troeger, Weinland, Weiss, Wolle, (Dover) Wolle, (Bethl.) Wunderling.—44.

The amendment was accordingly lost.

Br. Blickensderfer (Sharon) now called the yeas and nays, on the original preamble and resolution, which resulted as follows:

*Yeas*.—The brethren Bachman, Barstow, Beckler, Bigler, Bleck, Blickensderfer (Dover) Blickensderfer, (Sharon) Blickensderfer, (Gnadenhuetten) Blum, Brown, Busse, Christ, Clauder, Cortelyou, Eberman, (Naz.) Eberman, (Lancaster) Edmunds, Fahs, Graeff, Hagen, Harvey, Holland, Jacobson, Jordan, Kampmann, Knauss, Kummer, Lennert, Leibfried, Masslich,

Musselman, Peisert, Perkin, Regenass, Reichel, Reinke, (Litiz) Reinke, (Staten Island) Rice, Rickert, Ricksecker, Seidel, Shultz, Troeger, Weinland, Weiss, Wolle, (Dover) Wolle, (Bethl.) Wunderling.—48.

*Nays*.—The brethren Goepp, Luckenbach, Rauch, Tschudy.—4.

The preamble and resolution were accordingly adopted.

Br. Holland offered the following resolution, viz :

“Resolved that the members of our church are enjoined by this Synod to a faithful obedience of all laws on the subject of temperance, wherever they exist.”

Br. Goepp proposed to amend by striking out all after the word “temperance,” and inserting “as also other laws, enacted by the proper lawful authorities.”

Br. Lennert moved to lay the whole matter on the table, on which motion Br. Luckenbach called the yeas and nays, which resulted as follows :

*Yeas*.—The brethren Bachman, Beckler, Bigler, Busse, Christ, Edmonds, Fahs, Graeff, Jordan, Kampmann, Lennert, Leibfried, Luckenbach, Masslich, Miksch, Musselman, Rice, Seidel, Troeger, Tschudy, Weinland, Weiss, Wunderling.—23.

*Nays*.—The brethren Barstow, Bleck, Blickensderfer, (Dover) Blickensderfer, (Sharon) Blickensderfer, (Gnadenhuetten) Blum, Brown, Clauder, Cortelyou, Eberman, (Naz.) Eberman, (Lancaster) Goepp, Hagen, Harvey, Holland, Jacobson, Knauss, Kummer, Peisert, Rauch, Regenass, Reichel, Reinke, (Litiz) Reinke, (Staten Island) Rickert, Ricksecker, Shultz, Wolle, (Dover) Wolle, (Bethl.)—29.

The motion to lay it on the table was accordingly lost.

Br. Luckenbach, offered the following amendment to Br. Goepp’s amendment : “the non-compliance with this resolution, if persisted in, shall be deemed sufficient offence to expel any member from our church.

On motion of Br. Bigler, the whole matter was postponed to the afternoon.

On motion of Br. Schweinitz, Synod took a recess of fifteen minutes.

On Synod’s resuming business, Br. Schweinitz read the following report from the “Committee on Church Publications :

#### REPORT OF THE COMMITTEE ON CHURCH PUBLICATIONS.

The “Committee on Church Publications” beg leave to report as follows :

It is a well established fact that at these present times, the press exercises a tremendous influence in the world, and especially in this country.—This influence is either a good or an evil one, according as the spirit may be which directs it. Now according to New Testament teachings, there are two spirits in the world—the spirit of God and the spirit of Anti-Christ. The latter, in our day, is wide awake to every advantage which may offer for the establishment and extension of his reign. Accordingly we find him applying the power of the press to his own pernicious uses. Every successive year sees a flood of publications poured forth upon the land in which we dwell, calculated to poison the minds of the people, to excite the unhallowed passions of the human heart, and to spread abroad an insidious infidelity which has led thousands to make a shipwreck of their faith. Nor is this all. The press, in the

hands of open blasphemy, has become a fearful engine of hell. We meet with pamphlets and newspapers which boldly and fiercely assail what the believer holds sacred, and mockingly sneer at everything that gives comfort and peace unto his heart. Of late years there have been published especially in the German language, such base revilements of the name of Jesus, and such abominable perversions and applications of his words, that they can only be regarded as the direct work of the adversary, planned in hell, but carried out upon earth. In substantiation of these assertions, your committee would point to the fact, that for instance in Philadelphia, it is a common thing on the part of proprietors of so called Lager-beer-houses to preface their advertisements in newspapers, with this caption: "Come unto me all ye that labor and are heavy laden, and I will give you rest." This is but one example; many more might be adduced. Now how shall such pernicious and baneful influences be counteracted? The answer is self-evident. By using for good the same power which Antichrist employs for evil. The Christian press, directed by the spirit of God, and having in view the extension of Christ's kingdom, this Christian press has exercised and will continue to exercise a greater and more universal influence than even the pulpit. Hence it becomes the solemn duty of Christ's Church to lay hold of the weapon which the Lord has given her in order to fight His battles, and publish abroad His name.

If we regard our sister evangelical denominations, we will find that most, if not all of them, are fulfilling this duty. The Lutheran, the Reformed, the Presbyterian, the Episcopalian, the Methodist and other churches are all engaged in extensive publishing operations, and generally have church papers and church magazines in abundance. No one can deny that these publications have done a vast amount of good and been blessed by God to the conversion and sanctification of many souls. But this blessing has been laid, in an especial manner, upon the labors of the American Tract Society, which by its papers and tracts gains access to thousands of thousands of the people.

It is natural, therefore, that we should inquire—what has the American Moravian Church accomplished through the power of the press?

As much as thirty three years ago, namely in the year 1822, the publication of a magazine was commenced in the city of Philadelphia, entitled "The Missionary Intelligencer." This journal had, indeed, an existence of 27 years, but inasmuch as it confined itself exclusively to the advancement of the foreign missions, containing scarcely any other matter than letters from and diaries of our missionary brethren, and inasmuch as it appeared but quarterly, its influence for good was comparatively small. Hence the Synod of 1849 determined on the publication of a monthly magazine, entitled "The Moravian Church Miscellany." This resolution was carried into effect, and the first number of the work appeared in the month of January, 1850. Without intending in any way, to call in question the advantage which may have resulted from this publication to our own church, and to the cause of Christ in general; your committee are nevertheless, unanimously of opinion, that the Miscellany, in its present shape and form, does not permit us to make that use of the press which we might and should make, and is not calculated to satisfy the wants and necessities of the church. Your committee believe that the time has come, when the Lord requires of us to take a more decided stand among the other churches of the land, when we are to speak to them, even as they speak to us, and when they

and we together are to cry aloud unto all who will hear : "Repent, for the kingdom of God is at hand." And even as the press is the organ of speech, so must the press become our organ of speech. The great religious questions of the day, agitating as they do the entire Christian Church, have heretofore been passed by in silence on our part ; we have contented ourselves with accounts from the foreign and home-mission fields, and with occasional communications relative to our own local interests and concerns. But the age is too momentous an one for any evangelical church to hold its peace, and more especially for our church, which is so rich in the experience and wisdom given by history. It would be contrary to the will of Christ, were we not now to strive and make known and felt in this country, that there is a Moravian Church, a church which has been wonderfully founded, as wonderfully renewed, and which may be preserved for enacting an important part in the final development of the kingdom of God.

It is therefore the unanimous opinion of your committee, that, instead of the *Miscellany*, a weekly paper should be established, by means of which all these objects may, with the Lord's blessing, be gained, and those duties fulfilled which we owe to the cause of our Saviour.

In accordance with this opinion, your committee beg leave to recommend the following resolutions :

*Resolved* ; 1. That a Moravian Bookstore and Publication-office be established, and be located in the city of Philadelphia, because this city, more than any other, is frequented by our western and southern brethren.

2. That at this office a weekly church paper be published, instead of the present *Church Miscellany*.

3. That the publication of this paper be in the hands of three editors and one publisher, all of whom are to be appointed by the Synod and be responsible to Synod ; that it shall be the duty of the publisher and editors to attend to all things which the respective names imply.

4. That the publisher shall reside in the city of Philadelphia, and be at the same time agent of the bookstore, but that it be not necessary for any of the editors, to reside in said city.

5. That the weekly paper shall be an unofficial one, that is, that all communications and correspondence shall be inserted on the responsibility of the respective authors, and that for the editorials, the editors shall be responsible to the Synod.

6. That in order to make the paper as interesting as possible, the editors shall enter into a direct correspondence with our foreign and home-missionaries ; admit into the columns all such communications as are written in that spirit which becomes a church of brethren ; insert into each No. a youth's department, intended especially for the children of our Sunday-schools ; and also a department of general news.

7. That the paper shall be printed by contract at some established printing office in Philadelphia ; that the price of subscription shall be \$1 50 per annum, payable in advance ; and that the first number appear in the first week of the year 1856.—

8. That in the Moravian Bookstore there be kept for sale a full assortment of all the English and German works published by the Church,

a collection of miscellaneous religious and school books, and stationery ; that all orders for Church books, from any of our congregations be sent to the agent in Philadelphia and by him be filled.

9. That a suitable store-room forthwith be rented in some convenient locality in said city, for the immediate opening of this bookstore ; and that, in order to insure the success of the enterprise, the principals of our boarding-schools be requested to deal so far as practicable, with this church book store, for the stationery and school books needed by the respective institutions.
10. That the agent of the book store receive an annual salary of — dollars from the Treasurer of the sustentation fund, but that all profits of the store or of the publication office go to said fund.
11. That in order to render an immediate commencement of the project possible, the Synod appropriate a capital of — dollars from the sustentation fund, and invest it in the book store and publication office.

In support of these resolutions your committee beg leave to state, that they have made an estimate of the probable number of subscribers to a weekly paper, which might be obtained within the bounds of the American Church, and believe that with the proper exertion, one thousand subscribers could be found to begin with. One thousand subscribers would insure an annual income of \$1500, which would cover the expenses connected with the publication. At the same time, however, your committee feel bound to state, that from estimates sent in for their consideration, the costs of publication would be considerably less at Bethlehem, than in Philadelphia. Nevertheless, under the conviction that a publication office in a city, would necessarily exercise a greater influence, and make our church better known, and stand in closer connection with the publication offices of other denominations, they have recommended the resolutions as given above.

As regards the book store, your committee are confident of its success, provided it be properly conducted. And, in this connection, they beg leave to recommend to the consideration of the Synod, Br. G. Perkin, as a brother well qualified to discharge the duties of an agent and publisher.

As to the translation of the first volume of Croeger's history of the Brethren's Church, your committee recommend that an abridged translation of the three volumes in one be made.

EDMUND SCHWEINITZ, *Chairman.*

H. G. CLAUDER,  
FRANCIS JORDAN.  
T. R. HARVEY,  
CHAS. F. SEIDEL.

Br. Wolle (Bethl.) moved to take up the report. Agreed to.

Br. Schweinitz, accordingly read the first resolution.

"*Resolved*, that a Moravian book store and publication office be established and that it be located in the city of Philadelphia, because this city, more than any other, is frequented by our western and southern brethren."

Considerable discussion ensued here, and various suggestions were made by the brethren in reference to the resolution.

Br. Luckenbach moved to adjourn to 1 1-2 P. M.

Br. Bleck moved to adjourn to 2 P. M.

Br. Wolle (Bethl.) moved to adjourn to 3 P. M.

The question having been taken on the motion to adjourn to 3 P. M., it was lost.

The question having been taken on the motion to adjourn to 2 P. M., it was carried.

Whereupon the Synod adjourned, after singing: "Help us thy pleasure to fulfill."

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## SIXTEENTH SESSION.

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2 P. M.—40 members present.

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Sung: "That cause shall never suffer harm." &c.

Prayer by Br. Reinke (Staten Island.)

The President announced that the "Committee on Internal Arrangement" was ready to report.

Br. Bleck moved to suspend the report of "Committee on Church Publications" in order to hear the report of the "Committee on Internal Arrangements." Agreed to.

Br. Lennert read the following report from said committee.

### REPORT.

The committee on the internal arrangements of particular congregations beg leave to report: that in several sittings had, they have carefully considered the four sections of chapter second of the Synodal results of 1847. They have no alterations or amendments to what is therein contained to offer, but would suggest to the Synod the propriety of impressing upon our next Provincial Elders' Conference the duty of acting as umpire when difficulties arise, and differences of opinions and views are had between the Elders' Conferences and *Aufsicht-Collegiums*, or between pastors and their committees, or between pastors and their congregations, and they in such case are appealed to by either party. It being the duty of the P. E. C. to decide in the matter according to its conscientious convictions after having instituted a thorough investigation. (See § 67 and § 69 of Synodal results of 1847.) As to § 73 recommending "the re-introduction of choir-meetings wherever practicable" your committee learned that such meetings find no favor with our people, and that in certain congregations where the attempt was made, such meetings were discontinued. In connection with these "choir-meetings," the celebration of the Choir-Festival-Days was likewise considered—though rightly belonging to the committee on ritual—and your committee was unanimous in declaring it as their settled opinion, that the intent and purpose for which such choir-days were originally introduced, is no longer answered by their observance, some of the members of the respective choirs refusing to take part in the exercises. Still they could not take it upon themselves to recommend the abolishing of them,



but would rather have the Synod to permit every congregation to continue or discontinue them as a majority of its members may decide.

With regard to the resolutions from Br. Wunderling and referred to this committee, viz :

WHEREAS it is extremely unpleasant for a minister, when removed from one station to another, to be without rules to regulate the adjustment of property matters between himself and his successor or predecessor, therefore

*Resolved*, that the committee on internal arrangements be instructed to inquire into the expediency of adopting some fixed rules to regulate such matters."

With regard to this resolution, it is the opinion of your committee that in these matters no fixed rules can be adopted, but that the brethren concerned should seek to come to a brotherly understanding, and that in case they cannot agree, then their committee should act as umpire.

WM. L. LENNERT, *Chairman.*

THEOPHILUS WUNDERLING, *Secretary.*

SAMUEL REINKE,  
JOSEPH EBERMAN,  
JOHN P. BLUM,  
ISAAC BLICKENS DERFER.  
FRANCIS JORDAN,  
JOHN C. LEIBFRIED,  
CHARLES A. LUCKENBACH.

On motion of Br. Bleck, the report was laid on the table.

Br. Bleck moved that the "Committee on use of the Lot" be permitted to report. Agreed to.

Br. Eberman (Nazareth) read the following report from said committee :

#### REPORT OF THE COMMITTEE ON THE USE OF THE LOT.

The question of abolishing the use of the lot was presented to our consideration in the communications from our congregation of New-York and Hope, Indiana ; but inasmuch as these congregations themselves, whilst desiring to have the lot abolished as a church institution, yet express their wish to have it only applied in a direct and special manner ; and inasmuch as it seems to us, that the objections generally made to the use of the lot are founded more upon the abuses and misapplication thereof than upon any well established doubts as to the propriety of this church institution, when properly and justly applied ; and inasmuch as we therefore believe that it is only necessary for the use of the lot to be restricted within its proper limits, and confined in its application to the first principles of the church ;—your committee respectfully suggests, the adoption of the following resolutions, as the voice of this Synod respecting the use of the lot.

*Resolved* 1. That the lot shall be used when the servant or servants of the church are utterly at a loss in respect of knowing the will of the Lord and shall only bind him or them who cast it.

*Resolved* 2. That the Provincial Elders' Conference shall not use the lot in the appointments and calls of ministers.

*Resolved* 3. That any brother who desires to have a special lot, to direct him in the acceptance or refusal of an appointment, shall have the privilege upon his making application therefor to the P. E. C. in writing; and is bound to obey its decision.

W. EBERMAN,  
H. G. CLAUDER,  
J. H. KUMMER,  
LEWIS F. KAMPMANN,  
JOHN W. RAUCH,  
C. D. BUSSE,  
JACOB BLICKENS DERFER.

On motion of Br. Bleck the report was laid on the table, and the report of the "Committee on Church Publications" was taken up.

Synod proceeded with the consideration of the first resolution.

Br. Blickensderfer (Sharon) moved to amend by striking out all after the word "Philadelphia." Agreed to.

After considerable discussion, Br. Schweinitz offered the following resolutions, viz :

"*Resolved*, that inasmuch as it is desirable to hear the report of the "Committee on Finance," in connection with the recommendation of the "Committee on Church Publications," the further consideration of the report of said committee be deferred until the report of the "Committee on Finance" has been presented."

"*Resolved*, that the report of the "Committee on Church Publications" be taken up next in order after the report of the "Finance Committee."

The resolutions were adopted.

The report of the "Committee on Internal Arrangements" was now in order and the Synod proceeded to consider the same.

As chapter 6 of Synodal results of 1847 had been recommended to Synod by said committee for re adoption,

On motion of Br. Hagen, the President read the chapter.

Br. Bleck proposed to amend the last clause of paragraph 64 of chapter 2, by changing "subscribe" to "assent", and "subscribed" to "assented."

The question having been taken on this amendment, it was lost.

Br. Blickensderfer (Sharon) moved to amend the paragraph, by striking out all after adopted, and inserting "by provincial and general Synods." — Agreed to.

On motion of Br. Blickensderfer, (Sharon) paragraph 64 was adopted.

The President then read paragraph 68.

On motion of Br. Bleck, P. H. C. was changed into P. E. C. and the paragraph, as amended was adopted.

Br. Hagen offered the following resolution :

"Inasmuch as every congregation is at liberty to prepare a draft of rules, subject to the sanction of the P. E. C., the ministers of our various congregations be requested to use their best endeavors to carry out the provisions of paragraph 64, as amended."

The Synod being equally divided on this resolution, it was lost.

The President read paragraph 66, which after some discussion was adopted.

On motion of Br. Clauder paragraph 67 was adopted.

Br. Blickensderfer (Sharon) moved to amend paragraph 68 by inserting after appointment "not made by the Synod"—agreed to, and the paragraph as amended was adopted.

The President read paragraph 69.

Br. Blickensderfer (Sharon) moved to amend by striking out the words, "no congregation has any right to protest against the proceedings of the P. E. C. in the removal of their ministers; and though" Agreed to.

Br. Blickensderfer (Sharon) moved to amend the last clause of the same paragraph by striking out all except the last sentence, from "conference" to "disposition."—Agreed to,—and the paragraph as amended was adopted.

The President passed on to the third section of chapter 6. Synodal results of 1847.

Br. Lennert called the attention of the Synod to that part of the report of the "Committee on Internal Arrangements," which referred to paragraph 73 of this section, when Br. Blickensderfer (Sharon) moved to recommit the matter relating to the choir-meetings and choir-festivals to the "Committee on Internal Arrangements" with instructions to report a section embracing their views in concise form to be adopted in lieu of paragraph 73, chapter 6, Synodal results of 1847. Agreed to.

Paragraph 74, 78, 76 and 77, were, after reading, respectively adopted.

On motion the Synod adjourned to Tuesday, 8 1-2 A. M., after singing :  
"Friedenskönig, wenn's dein Wille." u. f. w.

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## SEVENTEENTH SESSION.

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Tuesday. May 15th, 8 1-2 P. M.—45 members present.

Sung: "Blessed Jesus, all our hearts incline" &c.

Prayer by Br. Kummer.—Texts of the day read.

Minutes of yesterday's Session read, amended and adopted.

The President proceeded to call on committees to report, when Br. Wölle (Bethl.) read the following report from the "Committee on Education":

### REPORT OF THE COMMITTEE ON EDUCATION.

The committee to whom was referred the 8th chapter of the Synodal results of 1848, treating on Education, beg leave to report, in part, as follows:

The time afforded to your committee did not allow of as thorough an investigation of the subjects committed to them, as they desired; and considering the vital importance of the future interests of our Church, of that institution in which is trained its ministry, they regarded it their duty to bestow their chief attention upon the Theological Seminary and the preparatory class of students attached to it.

There is scarcely a more prominent and healthful sign of the times in our church, than the general longing for its greater efficiency and for the enlargement of its borders. This, we fully believe, is the work of divine grace, and springs from a more intense and operative affection for human souls. In the course of providence we seem to be imperatively called upon to break forth from our narrow bounds, to go out and bear the tidings of a crucified Saviour to many destitute places, yea, to preach the Gospel of peace through the entire length and breadth of the land.

But a great impediment presents itself at the very threshold of any attempt at extensive operations of a missionary character. It is the want of a sufficiently numerous, intelligent and well-trained ministry. We might call for recruits from the body of the church; and animated by holy zeal, and inspired by devotedness to the Savior, our missionary enterprises might still be carried on vigorously and efficiently. But we are obliged to confess to a sad destitution among us of such who by education might be supposed to be fitted for the work, or prepared in any manner to cope with the difficulties of the present age. The number of young men, trained to occupy the higher positions of usefulness in society, is very limited: and the means of the great majority of our people are insufficient to meet the expenses of a liberal education. Pious young men, willing and eager to devote themselves to the service of Christ in our church, as preachers of the Gospel, have occasionally been found, but for want of funds to meet the exigency of their education, or for want of a suitable institution to receive them, they have been turned back to their worldly avocations, or to seek congenial employment in the bosom of sister churches.

Entertaining these opinions, your committee offer the following preamble and resolutions:

WHEREAS it seems very desirable that the Church should have an institution in which the youths of our congregations can pursue a collegiate course of studies, either with a view to fit themselves for the various avocations of life, or with the ultimate object of entering the ministry, therefore

- Resolved* 1. That a Moravian College be established, into which shall be admitted not only such Moravian children as have previously commenced a course of studies in Nazareth Hall, and desire to continue them, but also such youth in any of our congregations, as have commenced their studies elsewhere, and wish to pursue a collegiate course under the auspices of the church: and that every endeavor be made to have this institution endowed.
2. That the course of instruction embrace all those branches which belong to a full collegiate course, and that a careful instruction in the doctrines of the Christian religion be combined therewith.
  3. That the commencement of this Moravian College be at once made with the Moravian members of the select class at Nazareth Hall.
  4. That the P. E. Conference be instructed to enter into such negotiations with the Nazareth congregation as may result in an exchange of the present seminary building, (the Naz. Sisters House) for the building and land, called Ephrata; and that both the Moravian College and the Theological Seminary be located there; and that steps be taken to have the same incorporated, as soon as possible.

5. That the professors of the college shall be members of the Moravian church, and the principal professor be a married man.

## PART II.

In view of the fact that our church institutions of learning at the East, owing to distance, expense and the want of preparatory knowledge on the part of the young men in our western congregations, are rendered almost entirely inaccessible to them—

In view further, of the great lack of properly educated men to enter the ministry in the church, and especially the Home-mission service; and, to afford our youth in the West an opportunity to fit themselves for an intelligent, active and useful discharge of their Christian duties in general, as well as to prepare suitable candidates for entering the Theological Seminary at Nazareth.

“*Resolved* 1. That this Synod favors the establishment of a Moravian High School, at or near Sharon, Ohio.

2. That as soon as a sufficient quantity of land shall have been procured, and the requisite building or buildings shall have been erected by the western congregations, the P. E. C. shall be required to appoint a competent professor, and to secure for him a suitable salary from any means at their disposal.

## PART III.

As regards the Theological Seminary, your committee propose the following resolutions:

1. That the course of instruction in our Theological Seminary shall be of three year's duration, and that previous to admission into it, candidates must be examined as to their acquirements; and that none be received unless they give evidence not only of the sincerity of their purposes, but also of their practical piety.
2. That we highly favor the measure of receiving pious young men into the Seminary, even without a previous collegiate education, if they approve themselves otherwise well qualified for the service of the church.
3. That such young men be encouraged to come forward, and that we call upon the respective congregations to raise the means among themselves for the entire or partial support of such; hoping thereby to beget a more direct and lively interest in the prosperity of this institution.
4. That in consideration of the annual contribution which the Southern Conference makes to the support of the Theological Seminary, they are entitled to enter students into this institution, and are also fully entitled from time to time to the services of a student at the expiration of his term.
5. That the professors in the Seminary must be men of decided piety, and literary acquirements, and the principal professor a man of ministerial experience; and that the spiritual charge over the students belongs to the principal professor, and must be faithfully attended to by him.
6. That the annual appropriation for the Library of the Theological Seminary be increased from thirty to fifty dollars, and that the faculty of the college and seminary have the right to expend the money and select the books.

7. That the principal professor of the Theological Seminary be for the future elected by the Synod, and that the first election be held at this time, in order to fill the present vacancy without delay.
8. That the brother from the South, being an advisory member, is entitled to one vote at the present election.
9. That the professor be accountable for his official acts to the P. E. C. and that in the interval between two Synods the P. E. C. have the power of filling vacancies and of removal in case of delinquency and disability on the part of the professor.

SYLV. WOLLE, *Chairman*,  
EDMUND SCHWEINITZ, *Secretary*.

F. HAGEN,  
L. KAMPMANN,  
F. HOLLAND,  
A. REINKE,  
E. REICHEL.

On motion of Br. Goepp, the report was laid on the table.

Br. Goepp moved to take up the report of the "Committee on the use of the Lot." Agreed to.

Br. Goepp moved that the resolutions of said committee be now taken in consideration.

Br. Bleck moved to amend, "be now taken up separately." Agreed to.

The President read the first resolution of the report, when Br. Goepp, moved to lay the first resolution on the table, and take up the 2d, first.—Agreed to.

The President read the second resolution of the report as follows :

"*Resolved*, that the Provincial Elders' Conference shall not use the lot in the appointments and calls of ministers."

This resolution elicited considerable discussion, and expression of opinion, when Br. Kampmann, offered the following amendment :

"*Resolved*, that the P. E. C. may use the lot for their own direction in the giving of calls ; but shall not be allowed to allege such a lot as a reason for a call given to a brother."

Br. Schweinitz, offered the following resolution :

"*Resolved*, that the lot shall be used in one case viz : when a brother who has received a call from the P. E. C. requests a special lot for himself."

Br. Hagen called the yeas and nays, which resulted as follows :

*Yeas*.—The brethren, Barstow, Blickensderfer, (Dover) Blum, Brown, Busse, Christ, Clauder, Eberman, (Naz.) Eberman, (Lancaster) Edmonds, Egbert, Fahs, Graeff, Holland, Jordan, Leibfried, Luckenbach, Musselman, Peisert, Rauch, Reinke, (Litiz) Reinke, (Staten Island) Rice, Rickert, Schweinitz, Troeger, Weinland, Weiss.—28,

*Nays*.—The brethren, Bachman, Beckler, Bleck, Blickensderfer, (Sharon) Blickensderfer, (Gnadenhuetten) Cortelyou, Goepp, Hagan, Heckert, Jacobson, Kampmann, Kummer, Masslich, Ochler, Regenass, Reichel, Ricksecker, Shultz, Wolle, (Dover) Wolle, (Bethl.) Wunderling.—22.

So the resolution was adopted.

Br. Blickensderfer (Sharon) now moved to amend the above resolution as follows; strike out the words, "one case" and insert, "two cases"; and append the following:

2. "When the P. E. C. in making appointments are utterly unable to decide between two or more brethren, the question may be asked by lot, to whom shall the offer be first made, but such use of the lot shall be binding on the P. E. C. only, and not on the person to whom such offer is made."

On which amendment Br. Bleck called the yeas and nays, which resulted as follows:

*Yeas.*—The brethren, Bachman, Beckler, Bleck, Blickensderfer, (Sharon) Blickensderfer, (Gnadenhuetten) Cortelyou, Goepp, Hagen, Harvey, Heckert, Jacobson, Kummer, Masslich, Miksch, Musselman, Oehler, Regenass, Reichel, Reinke, (Litiz) Ricksecker, Shultz, Weinland, Wolle, (Dover) Wolle, (Bethl.) Wunderling.—25.

*Nays.*—The brethren, Barstow, Blickensderfer, (Dover) Blum, Brown, Busse, Christ, Clauder, Eberman, (Naz.) Eberman, (Lancaster) Edmonds, Egbert, Fahs, Holland, Jordan, Kampmann, Leibfried, Luckenbach, Peisert, Reinke, (Staten Island) Rice, Schweinitz, Troeger, Weiss.—23.

Br. Goepp now called for the question, on the adoption of the resolutions as amended, pending which, the Synod adjourned to 3 P. M., after singing:

"So lange Jesus bleibt der Herr," u. s. w.

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## EIGHTEENTH SESSION.

3 P. M.—44 members present.

Sung: "In allen meinen Thaten," u. s. w.—Prayer by Br. Oehler.

Br. Schweinitz offered the following preamble and resolution:

"WHEREAS it is the duty of this Synod to conduct all its deliberations in a spirit of brotherly kindness, and when difficulties occur, to let the law of love supersede all other laws, therefore

"Resolved, that the rules be now suspended, and the resolution in reference to the lot offered by the brother from Philadelphia, and the resolution in reference to the same subject offered by the brother from Sharon, stand side by side, and are now before the Synod for a final vote, and that the vote be taken upon the adoption of each resolution separately."

This preamble and resolution were, after considerable conversation withdrawn and on motion of Br. Blickensderfer (Sharon) the whole matter was recommitted to the "Committee on the use of the Lot."

Br. Lennert read the following report in part, from the "Committee on Internal Arrangements":

## REPORT FROM THE COMMITTEE ON INTERNAL ARRANGEMENTS &amp;C.

Your committee having learned that in obedience with the recommendation contained in § 73, the attempt has been made in several of our eastern and western congregations to re-introduce "special meetings for the respective choirs," but that in some of them they found little favor with the members; and inasmuch as many of our members will not attend the special meetings on their choir-festival days, and hence the end and aim for which they were originally introduced is not answered, though to the persons taking part in them they may prove to be a blessing,

"Resolved therefore, that the different congregations be allowed by this Provincial Synod to decide for themselves what choir-meetings shall be held and what choir-festivals shall be observed."

*In the name of Committee of Internal Arrangements.*

WM. L. LENNERT, *Chairman.*

On motion of Br. Holland, the report was adopted.

Br. Goepf read the following report, in part, from the "Committee on Finance."

## REPORT.

The committee on Finance and all matters relating to Chapter IV. of the results of the Provincial Synod of 1847 report to the Synod as follows:

The committee in the first place beg leave to state historical facts as to the origin of the several financial concerns in this Province of the United Brethren's church, and to the actual position or relation, in which they stand to each other.

- II. To give a statement of the amount of property, which at this time is under the control of the church of this province.
- III. To suggest a few leading principles in relation to the management of the same and of the appropriations to be made of the income of the funds belonging to the church.
- IV. After having given these statements in the way of a preamble, they propose to recommend a series of resolutions bearing upon the financial interests of the church for the adoption of the Synod.

## I. STATEMENT OF HISTORICAL FACTS.

Up to the year 1771, that is to say, during the first thirty years from the establishment of the U. Brn's Church in this country the whole of the Moravian property was held either by single individuals, or by joint tenants or tenants in common in their individual capacity. The number of acres so held in 1771 amounted to upwards of 17000, which were valued at the rate of \$5 1-3 per. acre in the aggregate worth \$85,000. These lands had been bought by brethren either residing in Europe, or who had come over to this country for that purpose; they had been paid for either in cash out of the funds belonging individually to these brethren, or by bonds and securities given in their individual names.

The ultimate ends in all these transactions were the furtherance and promoting of the kingdom of our Lord, but why they thought fit to acquire so large tracts of land, remains to the present time unexplained. One thing is certain, that our ancestors had no intention whatever at this time, of speculating in the purchase and sale of lands. Upon these lands several congregations had been established, which up to 1771 had no property



of their own, their financial concerns being mixed up with the general management of the affairs of the church in this country. The members of the congregations were mostly poor, and in some of them even associated into a common household. Every thing was carried on on a small scale and in an humble way.

After the death of Count Zinzendorf in 1760—or more properly speaking, even before—it became apparent, that, owing to the much more liberal if not extravagant spirit of the management of the church affairs in Europe, to the frequency of changes and removals of ministers and laborers, and to the costly household of the so-called “Pilgrim’s Congregation,” the Church at large—or more properly speaking—the brethren, who had lent their names and their means to the carrying on of the operations of the church, were indebted to an amount exceeding the assets in their hands to a sum of nearly one million of Thalars (\$750,000.) At the Synods held in 1764 and 1769, the ministers and representatives of the church unanimously resolved, to take this heavy responsibility from the shoulders of the Zinzendorf family and of all other individuals, and to institute a financial board, called the Unity’s Wardens’ College, whose exclusive business it should be, to manage the whole of the assets as a trust-fund, for the purpose of providing for the regular payment of interest, and if possible, with the help of the Lord, for the payment of the principal also. This was originally the only object for which the Unity’s Wardens’ College was created. They were not to provide for the wants of sustentation, education or missions, which were to be provided for by individuals and voluntary contributions, or by contributions of the several congregations. Thus the Unity’s Property in general was according to the principles of the Synod of 1764 and 1769 a mere trust-fund, the U. W. College were the assignees entrusted with that fund for the benefit of the creditors and eventually for the benefit of the Unity. The several congregations were to stand entirely by themselves and not to depend upon any aid from that quarter.

Now, in order to enable our congregations in Bethlehem and Nazareth, so to do, having no property of their own, a settlement was arranged between these congregations and the U. W. College. Bethlehem, in 1771, received nearly four thousand acres of land, in consideration of which it assumed debts of the Unity to the amount of about \$87,000; the lands, improvements and houses and all other property being estimated at what was then considered a fair valuation. This was the origin of the congregation Diacony of Bethlehem; a similar arrangement took place between Nazareth and the U. W. College in 1772 and 1775. Litiz congregation Diacony was established in a similar manner but on a somewhat smaller scale. These congregations agreed in a brotherly way not to entertain any further claims on the property of the Unity; but on the other hand the agreement was understood to be a fair contract, releasing likewise these congregations from all distinct claims on the part of the Unity in general.

What remained of the Unity’s property in this section of the country was and up to this time has been under the management of an agent of the U. W. College, called the Unity’s Administrator. It is an integral part of what was an original trust-fund, established for the only purpose of paying off an enormous weight of liabilities.

The necessities of the church in general in this country or in this province were to be provided for by the contributions from the several congrega-

tion Diaconies and by individual contributions; the management of the money affairs of the church was called the Sustentation and Educational Diacony. Sustentation Diacony and Unity's Administration were entirely independent from each other and are so to this day; although for a length of time under the management of one and the same brother, the Unity's Administrator, he being a member of the P. E. C. ex-officio.

From what has been stated it will be evident, that originally the Sustentation Diacony had no claims on the Administration, nor the latter on the former. There were claims in existence from the very beginning of the Sustentation Diacony against the Congregation Diaconies.—These claims have been settled in 1851 as to Bethlehem, and are about being settled as to Nazareth and Litiz.

Our city and country congregations have been standing on their own footing ever since they were established, in conformity with the system adopted by the General Synod of 1769.

In the course of time the General Synods held at different times in 1775, '82, '89, 1801, '18, '25, '36 and '48 deviated considerably in their resolution concerning financial matters from the principles laid down in 1764 and 1769, but their deviations would never rightfully affect our congregations, inasmuch as they had entered into their agreements with the Unity on the distinct principles of the Synods of 1764 and '69. In the course of time relief was afforded on the part of the U. W. College to a number of embarrassed congregations in Europe, and even our place-congregations, had, contrary to the spirit of the old system, large sums advanced to them on the part of the Unity, and occasionally even accepted of direct donations or appropriations. Bethlehem was up to 1837 indebted to the Unity to the amount of \$80,000; Nazareth \$50,000; Litiz \$12,000 for which sums at first five per cent and latterly only four and a half per cent were asked. The Sustentation Diacony was likewise occasionally very materially relieved by the Unity by yearly appropriations and as late as 1847 the Unity's W. College remitted to Nazareth Hall a debt, that had accumulated to the amount of nearly \$14,000. But to our knowledge our city and country congregations have never had any direct relief afforded to them by the Unity in general, only indirectly through our Sustentation Diacony.

Our place-congregations, at least Bethlehem and Nazareth, having through the mercy of the Lord succeeded in gradually freeing themselves from nearly the whole of their indebtedness, they as well as Litiz, are now enabled and willing (and Bethlehem has already done so) to relinquish a part of their property, nearly one half of the same, to the Sustentation Diacony, but on the express condition, that the funds so transferred to the Sustentation Diacony remain unimpaired and undiminished as a trust-fund held by the P. E. C. or by the church of our province, for the purpose of appropriating the yearly income to be derived therefrom for the benefit of our Sustentation and Educational Diacony, and for no other purpose whatever. The capital is to remain untouched and undiminished.

Our city and country congregations as yet have no funds belonging to them beyond their own necessities, and therefore cannot be expected to settle with the church in this province; but the church on the other hand has hitherto considered itself bound, and will continue to do so, to administer to their wants as far as is practicable.

As the Unity in general has succeeded in extinguishing entirely the excess of liabilities over their assets, and as there is now even a yearly surplus of income, the U. W. College have for a length of time regularly appropriated their surplus of income towards relieving embarrassed Diaconies and congregations, and even towards the relief of the European Sustentation Diacony. Now as our embarrassed city and country congregations stand likewise very much in need of some such relief, the question might arise, whether they, or we in their name, ought not to look towards our brethren of the U. E. C. for some relief out of the Unity? But whether our brethren in Europe are actually enabled to do something in that way, considering the heavy liabilities, with which as yet a great many of our European congregation Diaconies are encumbered, and for which the Unity in general has made itself liable, contrary to the spirit and letter of the Synod of 1769, is quite a different question, which your committee could not take upon themselves to answer. If some such demands were actually made, our brethren in Europe would probably set up against it a long statement of relief actually afforded to our Diaconies, the necessity of which under a different management might have been avoided, but which nevertheless have been accepted, and have been the very cause, why we here only lately seriously thought of standing on our own feet, and digging up the talents, that had been entrusted to us, but had been buried in the ground. Your committee therefore is inclined to consider it to be the best and fairest policy not to prefer any such claims, but to stand independent as to the financial affairs, being connected with our brethren in Europe as to financial affairs only by the bonds of mutual brotherly love.

**II. STATEMENT OF THE AMOUNT OF PROPERTY,**  
*which is at this time under the control of the church of this province.*

**A. PROPERTY BELONGING TO THE SUSTENTATION DIACONY NOT SUBJECT TO ANY TRUST.**

**I. MONEY ON INTEREST.**

Nazareth Hall,	\$9600 00	
Congregation at Philadelphia,	500 00	
do. at Brooklyn,	2000 00	
do. at Watertown, Wisc.	100 00	
Iowa Settlement,	100 00	
Unity's Administration, Beth.	1716 00	
	<hr/>	14016 00

**II. STOCKS :**

Bethlehem Water Co.,	200 00	
Lehigh Bridge Co., (7. sh.)	700 00	
	<hr/>	900 00

**III. HOUSES IN BETHLEHEM :**

Widows' House, Bookvalue.	2416 00	
S. S. House, do	1600 00	
Old Church ; bought at	2000 00	
President's House,	2648 00	
	<hr/>	8664 00

**IV. LAND :**

Hopedale old Lot,	1950 00	
Parsonage Lot,	1327 00	
	<hr/>	3277 00
	<hr/>	\$23,580 00

Brought over	3277 00	\$ 23580 00
Hebron at Lebanon,	1475 00	
	<hr/>	4752 00
V. Furniture,		100 00
VI. Bookstore,		639 00

## VII. DEBTORS IN ACCOUNT CURRENT :

Nazareth Hall,	\$ 4869 00	
Un. Administration,	58 00	
Lebanon Church,	80 00	
Church Miscellany,	225 00	
Gnadenhuetten,	75 00	
Sharon,	130 00	
Dover,	101 00	
Camden,	33 00	
Sundries,	43 00	
	<hr/>	5614 00
VIII. Cash in hand,		2146 00

Total of assets	\$36831 00
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## DEDUCT LIABILITIES :

Ministers' Aid Society,	1100 00
Newport Fund,	1114 00
Wid. & S. H. Funds,	2758 00
Elizabeth Ritter,	400 00
Annuity,	1000 00
American Tract Society,	400 00
Sundries,	129 00
Schoeneck Fund,	1745 00
Fund of Theol. Sem. created by sale of house,	2300 00

Deduct total of Liabilities	10,946 00
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Leaves total of Assets free of any Trust	\$25,885 00
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## B. PROPERTY HELD IN TRUST.

1. Bethlehem Fund, now invested with Un. Admin'or at 5 per cent	\$98730 00
2. For the benefit of Theol. Semina- ry, Capital invested with Un. Admin'or	1100 00
Proceeds of the Sale of House	2300 00
	<hr/>
	102,130 00
Total amount of excess of assets over liabilities held June 1st, 1854	\$128,015 00

Out of this amount, about \$8500 00 are not only unavailable, but will hardly ever be recovered ; about \$1200 00 bear no interest. We are glad to be enabled to add that there is a great probability that the Trust-funds will, within a short time, be considerably increased by the results from the settlements just now agreed upon to take place between the congregation at Nazareth (about \$50,000 00) and Litiz (about \$25,000 00) with Sustentation Diacony, when the funds so held in trust will amount to about \$177,000 00. Besides the income from these funds the Sus-

tentation Diacony is in the enjoyment of a legacy of \$1200 00 annually from our deceased brother G. Haga of Philadelphia.

On the 1st of June 1849 there was a surplus of liabilities over assets amounting to	\$1086 00
On the 1st of June 1854 a surplus of assets	25832 00
	<hr/>
To which add the Bethlehem fund	26918 00
	98730 00

Which will show a total improvement since 1849 of \$125,648 00

Which since June 1st, '55, has been increased by an addition of more than \$3000 00 to the Bethl'm fund.

This result has, by the mercy of the Lord, been brought about, not by outside donations, but through the willingness of our Brethren so to arrange their affairs, as to render their hitherto unavailable funds and hidden treasures profitable, and even to part with a very considerable share of the same for the benefit of the Lord's Kingdom !

From June 1st, 1848, to May 31st, 1849, the receipts of the Sustentation Diacony, after deducting \$500 00, received from U. W. College, amounted to about

\$4027 00

From June 1st, 1853, to May 31st, 1854, the receipts, without any aid from abroad, amounted to

9982 00

Being an increase or improvement of

\$5955 00

In 1848—49 the expenditures amounted to \$6192 00

In 1853—54           "           "           "           6955 00

Increase of expenditures

763 00

Leaving a total improvement of

\$5192 00

In 1848—49 there would have been a deficiency of \$2165 00, which by the donations from abroad was reduced to about \$165 00.

In 1853—54 there was a surplus of about \$2027 00, which would have been less to the amount of \$300 00, but for a yearly donation on the part of the heirs of the late Br. Abraham Bininger, of New-York, which they have kindly decided upon to confer upon the Sustentation Diacony, although from the terms of the will the legacy could not be legally carried out. This legacy is intended for the exclusive benefit of superannuated ministers.

In comparing the results of 1848—49 with those of 1853—54, it must be kept in mind, that in 1853—54 the Sustentation Diacony had an access of \$1000 00 from the Bethlehem Boarding School, which they had not in the former year, reducing the actual improvement in 1853—54 over 1848—49 to only about \$4000 00 ; but it must also be stated, that the expenses in 1848—49 were below the average amount, as during part of the year no salary was paid to the President, the Administrator being President at interim.

We now proceed to give a more detailed statement of the receipts and expenditures of the Sustentation Diacony during the financial year beginning June 1st, 1853, and ending May 31st, 1854.

## RECEIPTS:

Interest (deduct Interest paid,)		\$4905 00
Houserent,		877 00
Contribution for Nazareth,	1170 00	
do do Litiz,	600 00	
do do Bethlehem		
Boarding School,	1000 00	
	<hr/>	2770 00
Haga's Legacy,		1200 00
From Un. Admin. Wachovia		
(annually,)		230 00
		<hr/>
Total amount of receipts,		\$9982 00

## EXPENDITURES:

Repairs,	\$368 00	
Taxes,	597 00	
	<hr/>	\$965 00
Sust. to superannuat. ministers,	1172 00	
Deduct Ab. Bininger's legacy,	300 00	
	<hr/>	877 00
Salaries of two mem. of P.E.C.	1000 00	
Other Expenses of do	453 00	
	<hr/>	1473 00
Aid to ministers (extra.)		307 00
Removal of ministers,		101 00
Contributions,		313 00
Excess of Expenses of S. S.		
and Widows' Houses,		75 00
Copying,		11 00
		<hr/>
		\$4245 00

## EDUCATIONAL EXPENSES:

Gratuiti in Nazareth Hall,	1508 00	
do Beth. Board. School,	300 00	
do Litiz Board. School,	320 00	
Theological Seminary,	462 00	
Commutation money,	120 00	
	<hr/>	2710 00

Total of Expenditures, \$6955 00

Which, when deducted from the receipts, leaves for the financial year 1853—54 a surplus of \$3028 00. Out of this surplus \$650 00 have been divided amongst the several ministers of our city and country congregations, excepting some not standing in need of it. The expenses for the Theological Seminary in 1853—54 were uncommonly small owing to their being no students in that institution for the greater part of the year.

In order to have a proper and full knowledge of the present state of the financial affairs of the Sustentation Diacony, it must be remembered, that our Boarding Schools in Nazareth Hall and Bethlehem form integral parts of its property, and that the one at Litiz, has in a measure since the beginning of this present year (1855) also been transferred from Litiz congregation to Sustentation Diacony. To make a proper estimate of what

might be the actual value of the assets of these institutions, if thrown upon the market at once, extremely difficult. Of Nazareth Hall we fondly entertain a hope, that that institution will by the mercy of the Lord gradually assume a better aspect than it has had some years ago; but at the same time no doubts can be entertained, but that for a number of years any actual surplus on its yearly accounts must be wholly appropriated towards the improvement of its own affairs, being no additional income to the Sustentation Diacony.

Nazareth Hall was on January 1st, 1854,

indebted to the amount of \$18710 90

Bethlehem Boarding School on Jan. 1st, 1855, 30639 00

Litiz Boarding School, do do 615 00

Nazareth Hall may be expected now to have an annual surplus of 1000 00

Bethl. Board. School had in 1854 a surplus of 7000 00

Litiz Board. School do do do 4480 00

Bethlehem Boarding School is now paying over annually to Sustentation Diacony the sum of \$1000 00 and can hardly be expected to do more for the present owing to its heavy debts, incurred by the erection of the new house.

Litiz Boarding School has of late had some expensive additional improvements made, which at least for the current year may absorb part of its regular surplus.

### III. SUGGESTIONS AS TO THE FUTURE MANAGEMENT

OF THE FINANCIAL AFFAIRS OF THE SUSTENTATION DIACONY AND TO THE APPROPRIATIONS TO BE MADE OF THE INCOME FROM ITS FUNDS.

In relation to the probable arrangement of the income and expenditures of the Sustentation Diacony after the settlements now pending with Nazareth and Litiz shall have come to a close, and the funds derived therefrom been realized, your committee have endeavored to make the following statements :

#### A. INCOME.

Interest from Bethl. fund say	100,000 00	
estimate at five per cent		\$5000 00
Interest from Nazareth fund		
hereafter say	50,000 00	
at five per cent		2500 00
Interest from Litiz fund		
hereafter say	10,000 00	
at five per cent,		500 00
Estimated contribution of		
Beth. Board. School,		1000 00
Estimated contribution of		
Litiz Boarding School,		1000 00
Estimated contribution of		
Nazareth Hall none.		
Estimated receipts from		
houserents,		900 00
Haga's legacy,	1200 00	
Annual contribution from		
Wachovia,	230 00	
		1430 00

Total amount of estimated annual receipts, \$12330 00

## B. EXPENDITURES AS ESTIMATED:

Salaries of two members of P. E. C. including light and fuel,	\$1300 00
Contingent expenses of P. E. C.; as traveling, stationery copying, postage &c.,	400 00
Sustentation to retired minis- ters, widows and including an increase to be proposed of $\frac{1}{3}$ —but deducting \$300 from Binger's legacy,	1500 00
Aid to ministers in actual service at least,	1700 00
Education,	4000 00
Traveling expenses of minis- ters, removals, contribu- tions &c.,	1000 00
Taxes,	800 00
Repairs,	400 00
Total amount of estimated annual expenses	11100 00
Would leave a surplus of say	<u>\$1430 00</u>

no allowance having been made for salary of the Treasurer nor any extraordinary contingencies.

This estimate is based upon the following principles:

1. To increase the salaries of the members of P. E. C. from \$500 00 to \$650 00 yearly, but not to furnish light and fuel by Sustentation Diacony; but it must be remembered, that the whole estimate refers to two members only; should there be three members hereafter at least \$650 00 more would be required; neither has any provision been made for the house-rent to be paid for a third member of P. E. C.
2. To raise the amount of Sustentation one third from what it is at present. It has been raised since 1849 one fourth, for widows from \$50 00 to \$75 00; for married couples from \$160 00 to \$240 00; and would according to our suggestion hereafter amount for widows to \$100 00; for married couples to \$320 00, which is all they receive.
3. Educational expenses, taxes, repairs, are estimated according to an average of former years.
4. If under existing circumstances an annual contribution of say \$500 00 towards Home-mission purposes should be decided upon, nearly all the income of the Sustentation Diacony, as it may be reasonably expected hereafter, but is not yet, since the Nazareth and Litiz funds cannot yet be made available, would be absorbed by the outgoings—leaving for extraordinary contingencies only what might be expected from our Boarding Schools beyond the estimate actually put down.

(Report continued in Session 23d.)

Br. Luckenbach moved that the Synod hold Sessions on Thursday next (Ascension day) from 8—10 A. M. and from 3—5 P. M.



Br. Goepp moved to amend from 2 1-2 to 5 P. M. which amendment was accepted, and the motion agreed to.

Br. Luckenbach moved that when the Synod adjourn, it adjourn to 8 A. M. to-morrow. Agreed to.

Br. Goepp moved that the Synod now adjourn, which motion was lost.

The President announced that the first resolution of the "Committee on Church Publications" was now in order, for further consideration.

Br. Schweinitz, read the first resolution as follows :

"Resolved, that a Moravian bookstore and publication office be established, and that it be located in the city of Philadelphia."

Br. Bleck offered the following amendment, viz :

"Strike out all after resolved, and insert ; "that the bookstore of the Church now located at Bethlehem be transferred to the city of Philadelphia and that a publication-office be opened in connection therewith. Agreed to.

On motion of Br. Holland, the resolution as amended was adopted.

On motion, the Synod adjourned, after singing : "When all thy mercies, oh my God," &c.

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## NINETEENTH SESSION .

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Wednesday, May 46th, 8 A. M.—39 members present.

Sung : "Lord thy body ne'er forsake" &c.—Prayer by Br. Barstow.

Texts of the day read.—Minutes of yesterday's Session read, amended and adopted.

Br. Wunderling moved that the election of the members of the new P. E. C. be held Friday next in the afternoon.

Br. Rice moved to amend "Friday forenoon."

The motion as amended was carried.

The President read the following communication to the Synod, from the Brooklyn congregation :

*Brooklyn, May 14th, 1855.*

To the Provincial Synod of the United Brethren's Church at Bethlehem, Northampton county, Pa.

DEAR BRETHREN :

We send you all this salutation of our love and affection, praying with al<sup>l</sup> prayer, that your deliberations in a congregate body may bring forth fruits, the offspring from which, coming from the fountain of all blessings, may redound to the honor and glory of our divine Master and Redeemer, and the spread of his kingdom on earth. As members of his Church, being "poor in worldly goods," and "few in numbers," we desire that you will grant our request, if we are found consistent in asking, viz : That you will aid us by such a yearly contribution as you in your good pleasure may think meet, towards defraying the salary of

our presiding and much beloved pastor, the Rev. J. H. Kummer, paying the interest on a debt of three thousand dollars contracted in the erection of a church and parsonage, and other incidental expenses, (the ground having been paid for) which bears quite heavily on our present number, being less than "twenty members," comprising a small branch of the United Brethren's Church of the city of New-York, whose residence were in Brooklyn when the location of the church was changed. Should our request be granted, we trust in the providence of God, we might ourselves soon be enabled to render to others, that aid which "we" now ask.

With christian love and esteem, we subscribe, as Trustees, in behalf of the Brooklyn church,

ROBT. J. PRINCE,  
EMILIUS MARX,  
J. S. DAVENPORT,  
JOSEPH ROWORTH,  
THOS. R. HARVEY.

On motion of Br. Wunderling, it was referred to the "Committee on Finance."

Br. Tschudy, on leave, rose for information as to who is to decide on the observance of choir-days in our congregations, when

Br. Bleck moved to reconsider yesterday's action of Synod on the resolution in the report of the "Committee on Internal Arrangements", viz

"*Resolved*, that the different congregations be allowed by this Provincial Synod to decide for themselves what choir-meetings shall be held and what choir-festivals shall be observed."

The motion to reconsider was carried.

Br. Kampmann then offered the following amendment :

Strike out all after "resolved", and insert "that the decision as to the observance of choir-days in the several congregations, belongs solely to the minister in conjunction with the Elders' Conference, or "Standing Committee of the respective congregations."

The resolution as amended was adopted.

The President announcing that the report of the "Committee on Church Publications" was now in order for further consideration,

On motion of Br. Perkin, it was postponed until to-morrow.

Br. Wolle (Bethl.) moved that the report of the "Committee on Education" be taken up. Agreed to.

The report was read, when Br. Wolle (Bethl.) moved to take up the resolutions seriatim. Agreed to.

The 1st, 2d and 3d resolutions were unanimously adopted.

The 4th resolution, was on motion of Br. Bleck laid on the table to be taken up on Friday afternoon.

The 5th resolution was adopted and with its adoption the consideration of the 1st part was brought to a close.

The 1st resolution of Part II. being under consideration the word *recommend* was changed to *favor*, after which Br. Bachman offered the following

amendment to be appended to the resolution "that the location of the High School be opened to competition on the part of other congregations in Ohio." Agreed to.

The 1st resolution as amended was adopted.

Br. Blickensderfer (Dover) moved to amend the 2d resolution, being under consideration, by adding "but nothing contained in this resolution shall be so construed as to require any salary to be furnished by the P. E. C. under one year from this time." Agreed to.

Br. Bleck moved to refer the resolution as amended back to the "Committee on Education."

Pending this discussion of the matter, on motion the Synod adjourned to 2 P. M., after singing: "Nath uns wenn wir irre gehen," u. f. w.

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## TWENTIETH SESSION.

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2 P. M.—45 members present.

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Sung: "Ach! gib an deinem theuren Heil!" u. f. w.

Prayer by Br. Bachman.

The Synod proceeded with the discussion of the 2d resolution of Part II. of the report of the "Committee on Education."

Pending which Br. Bleck withdrew his motion made in the morning Session, and the resolution as amended was adopted.

Br. Wolle (Bethl.) offered the following additional resolutions:

- "3. *Resolved*, that so soon as the school shall be able to sustain itself, the P. E. C. shall no longer be held responsible for the salary of the professor, though they shall still continue to designate him, and have the power of removal."
- "4. *Resolved*, that when the P. E. C. shall have been reimbursed for whatever outlays they shall have had, thenceforth the profits of the school, if any be made, shall be at the disposal of the Trustees of said institution, (whoever they may be) and be appropriated by them solely to the education of young men in our Theological Seminary, and to the general purposes of the western sustentation-fund."

On motion of Br. Wolle (Dover) these resolutions were adopted, and the consideration of Part II. of the report was brought to a close.

The 1st resolution of Part III. being under consideration, Br. Bleck called for a division of the question, and the resolution as divided was adopted.

The 2d, 3d and 4th resolutions were adopted.

The 5th resolution being under consideration, Br. Goepp moved to amend by inserting after experience "if possible." The motion was lost.

The original resolution was adopted.

The 6th and 7th resolutions were adopted.

The 8th resolution being under consideration, on motion of Br. Goepp it was amended so as to read, "that the brother from the South, being an advisory member, be entitled to three votes." The amendment was agreed to.

The question was next taken, on the number three and was carried by a vote of 25 to 17.

The question recurring on the entire resolution as amended, it was carried by a vote of 23 to 19.

A discussion having arisen as to the constitutionality of the proceeding, on motion of Br. Clauder, a re-consideration was had by a vote of 22 to 18.

Whereupon Br. Goepp moved to strike out three and insert one.

The question having been taken on the amendment, it was carried by a vote of 24 to 20.

The resolution as amended was then adopted, but the representative of the P. H. C. of Wachovia declined voting at all.

The question being under consideration, Br. Beckler moved to amend by prefixing to the original,

"*Resolved*, that the Professor be accountable for his official acts to the P. E. C." Agreed to.

The resolution as amended was adopted.

On motion of Br. Goepp, it was agreed "that the Synod proceed to-morrow morning, after the reading of the minutes, to the election of the new Professor."

Here Br. Schultz having raised the question of the constitutionality of holding such an election at all,

Br. Blickensderfer (Sharon) moved to re-consider the resolution to elect the Professor.

On motion, the Synod adjourned to to-morrow 8 A. M., after singing:—"Lord thy body ne'er forsake" &c.

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## TWENTY-FIRST SESSION.

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Thursday, May 17, 8 A. M.—47 members present.

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Sung: "Head of thy Church behold us here" &c.—Prayer by Br. Wollé (Dover.)

Texts of the day read.—Minutes of yesterday's session, read, amended and approved.

Br. Goepp moved a re-consideration of the vote on the 7th resolution of Part III. of the report of the "Committee on Education."

The motion was lost by a vote of 28 to 14.

Br. Goepp moved that the Synod forthwith proceed to the election of the Professor of the Theological Seminary.

Br. Wolle (Bethl.) moved a postponement to the afternoon, but withdrew, on which Br. Goepp's motion was agreed to.

On motion of Br. Luckenbach, the brethren Bleck and Tschudy were appointed tellers of the election.

Whereupon the Synod proceeded to ballot.

On counting the vote, it was found that 44 votes had been cast, of which Br. Shultz received 26, Br. Schweinitz 5, Br. Bachman 3, the brethren Reinke (Litiz) Levin Reichel (Salem) Kampmann and Jacobson each 1.

Br. Schultz was accordingly declared to be duly elected.

On motion of Br. Luckenbach, the Synod declared Br. Schultz unanimously elected.

Br. Wolle (Bethl.) offered the following proposition for the acceptance of the Synod.

"That the P. E. C. stands in the same relation to the Provincial Synod, as the U. E. C. stands to the General Synod; therefore, inasmuch as all the powers and functions of the U. E. C. cease with the assembling together of the General Synod, and thenceforward vest in the Synod, so in our opinion, all powers and functions of the P. E. C. of right, vest in the Provincial Synod, from the moment of its organization, and that the action of the General Synod, in approving our present constitution confirms this construction of the powers of this Synod."

Br. Goepp moved that these propositions be laid on the table, and that the Synod take up the report of the "Committee on Constitution and Church Government." Agreed to.

Br. Goepp moved to consider the first section. Agreed to.

Br. Blickensderfer (Sharon) moved to strike out all after province. Agreed to.

The first section was adopted in the following words:

"The government of the Church of the United Brethren in the Northern Province of the United States of America shall be vested in the Synod of said Province."

The second section being under consideration, on motion of Br. Goepp a division was agreed to.

On motion of Br. Goepp the first division "there shall be elected by the Provincial Synod, an "Executive Committee," was unanimously adopted.

On motion of Br. Goepp, the second division, "to consist of two members" was taken up for consideration.

Br. Bleck moved to strike out "two" and insert "three."

Br. Blickensderfer (Sharon) asked for a division.

Br. Luckenbach moved to amend by adding the words "of which the Administrator shall not be one ex-officio."

Here Br. Blickensderfer (Sharon) by consent of the Synod, submitted the following in lieu of the second section:

"Each Provincial Synod shall elect an "Executive Committee" to be called the P. E. C. to consist of such number of members, as the Provincial Synod may from time to time determine, who shall be chosen from the ordained ministers of the Church, and be accountable to the Provincial Synods for their acts."

Br. Goepp moved to amend, "In case there is to be a P. E. C. as a standing body, the same shall be accountable to our Provincial Synods only."

On motion, the Synod adjourned to 2 1-2 P. M., after singing: "Let me above all fulfill" &c.

## TWENTY-SECOND SESSION.

2 1-2 P. M.— members present. \*

Sung: "Herr Jesu führe mich" u. f. w.—Prayer by Br. Troeger.

Br. Perkin called for the consideration of the report of the "Committee on Church Publications."

On motion of Br. Rice, it was postponed until to-morrow.

Whereupon the Synod proceeded to a further consideration of second section of the report of the "Committee on Constitution and Church Government."

Br. Goepp withdrew his amendment to Br. Blickensderfer's (Sharon) proposition, now before the Synod, when Br. Luckenbach offered the following amendment:

"Provided that nothing herein contained shall be so construed, that the Administrator of the Unity shall be ex-officio, a member of such committee.

The question having been taken on the amendment, it was carried.

Br. Goepp moved to amend Br. Blickensderfer's (Sharon) proposition by substituting "to be as to all local matters accountable only to the Provincial Synod." Accepted by the mover.

Br. Goepp next offered the following amendment: insert after called, "for the present."

The question having been taken on this amendment, it was lost.

The question having been taken on the original proposition as amended viz:

"Each Provincial Synod shall elect an "Executive Committee to be called the P. E. C. to consist of such number of members, as the Provincial Synod may from time to time determine; who shall be chosen from the ordained ministers of the church; and be as to all local matters accountable only to the Provincial Synod; *provided*, that nothing herein contained shall be so construed, that the Administrator of the Unity shall be ex-officio a "member of such committee," it was adopted.

Br. Rice moved that three be the number of the new "Executive Committee," but on leave withdrew his motion.

On motion of Br. Blickensderfer (Sharon) the third section was taken up for consideration.

Br. Blickensderfer (Sharon) moved to amend this section, by substituting;  
 "Each Provincial Synod shall fix the time and place for the meeting of the next Synod; but in cases of emergency, the P. E. C. may convene a Provincial Synod at an earlier day. Each Synod shall, when convened, be opened by the President of the P. E. C., but shall organize by electing its own President and other officers."

The amendment was agreed to, and the section as amended adopted.

The fourth section being under consideration, Br. Kampmann suggested to add at the close of paragraph *d*, "of the Unity," which was agreed to, and the section was adopted.

The fifth section being under consideration, Br. Kampmann moved the following amendment: strike out, "in Europe," and insert "of the Unity." The section as amended was adopted.

The sixth section being under consideration Br. Blickensderfer (Sharon) moved to amend by adding "s" to the words Synod.

The section as amended, was adopted.

The seventh section being under consideration, Br. Luckenbach moved to amend by striking out "during the recess of the Provincial Synod," and inserting "in the interval between two Provincial Synods." Agreed to.

Br. Blickensderfer (Sharon) moved to amend by striking out the whole section and inserting the following:

"Vacancies which may occur in the P. E. C. in the interval between the Provincial Synods, shall be filled in such a manner as the Provincial Synods may from time to time direct."

The amendment was agreed to, and the section as amended, was adopted.

The eighth section being under consideration, Br. Blickensderfer (Sharon) moved to amend, by striking out the whole section, and inserting the following:

"The Provincial Synods shall have power to determine from time to time the number of delegates each congregation shall be entitled to send to such Synods, and the manner of their election."

The amendment was agreed to, and the section as amended, was adopted.

The resolution at the close of the report, being now under consideration, Br. Goepp moved to amend as follows:

"Strike out the word "nevertheless," after desire, insert "of this Synod"; strike out the remainder of the resolution, and insert "that a connection with the church in Europe shall exist between us in the relation of brother to brother, without any controlling influence on either side over the other in local matters."

Br. Bleck offered the following amendment to the amendment:

"Strike out all after "of this Synod" and insert, "to remain in the closest connection with the Brethren's Unity in Europe and elsewhere in spiritual matters, as well as in the general Missionary enterprise; but as regards local matters we claim entire freedom from any controlling influence from abroad."

This amendment was agreed to and the resolution, amended to read as follows, was adopted:

*“Resolved*, that in asking for the foregoing modifications of the constitution, it is the desire of this Synod to remain in the closest connection with the Brethren's Unity in Europe and elsewhere in spiritual matters as well as in the general Missionary enterprise; but as regards local matters we claim entire freedom from any controlling influence from abroad.”

Br. Schweinitz moved that the Synod adjourn to this evening 7 ½ o'clock, but withdrew his motion at the request of Br. Rice, who offered the following resolution:

*“Resolved*, that the P. E. C. to be elected to-morrow, consist of three members.”

Br. Bleck offered the following amendment:

*“Resolved*, that the P. E. C. consist of three members, and that in the election of the said body, the votes shall be cast for two members, to constitute the P. E. C. in connection with the Administrator in case the U. E. C. do not approve the action of this Provincial Synod, with respect to the organisation of the P. E. C.; and that the third member be elected to fill the vacancy in case the Administrator is no more ex-officio a member of the P. E. C.

The amendment was accepted, and the resolution as amended was adopted.

Br. Kampmann moved that the election of the new P. E. C. to-morrow, be held with closed doors.

Br. Luckenbach moved to strike out “closed” and insert “open” which was agreed to, and the resolution as amended was adopted.

On motion the Synod adjourned to 8 A. M. to-morrow, after singing: “Zion, where God records his name” &c.

## TWENTY-THIRD SESSION.

Friday, May 18th, 8 A. M.—53 members present.

Sung: “Christ is the Church's Lord and Head,” &c.

Prayer by Br. Reinke (Litiz.)—Texts of the day read.

Minutes of yesterday's session read, amended and adopted.

On motion of Br. Blickensderfer (Sharon) the preamble and enacting clause of the report of the “Committee on Constitution and Church Government” were taken up for consideration and adopted.

Br. Rice moved to take up the report of the “Committee on Finance” for further consideration.

Br. Goepp read the remainder of the

### REPORT OF THE “COMMITTEE ON FINANCE:”

(Continued from page 106.)

5. The income from the several Trust-funds has been put down only at the rate of five per cent, the Bethlehem fund being for the time actually invested with Un. Administration at that rate of interest only. The Administration being desirous of paying off this debt gradually but as soon as can be done without injury to the interests of the Administration, and the Sustentation Diacony being likely to gain by a different



manner of investing its funds, it would appear desirable to have that change carried out. At the same time it must not be overlooked, that the Sustentation Diacony is under the present arrangement free from all risk, and, that should this change take place it will necessarily follow, that the office of Treasurer of the Sustentation Diacony be separated from the office of President of P. E. C., with which it is at present combined.

#### IV. RESOLUTIONS.

Your committee concludes by recommending to the Synod the following resolutions for its adoption :

1. That the office of Treasurer of the Sustentation Diacony be separated from the office of President of the P. E. C.
2. That the funds of the Sustentation Diacony, including those held in trust, be invested in such a manner as to bear a higher rate of interest than five per cent, but that no other but perfectly safe investments be made.
3. That new account books of the Sustentation Diacony be opened forthwith, beginning from June 1st 1851, wherein the Trust-funds be entered under their proper heads, showing from whence they were derived, and for what purposes held, also showing in the case of the Bethlehem fund the whole amount received and what amount therefrom has been deducted according to agreement.
4. That the salaries of the members of the P. E. C. be increased from \$500 \$650 per annum, but that from the first of June next no allowance be made for expenses incurred for light and fuel.
5. That the amount of Sustentation paid heretofore to superannuated ministers and their widows, be increased one third of its present rate, viz : for a married couple from \$240 to \$320 ; for widows and single sisters from \$75 to \$100.
5. That the P. E. C. shall have liberty to appropriate the \$300, derived from the late Br. Binner's legacy for special wants of superannuated ministers or their widows, to be appropriated over and above the regularly fixed sustentation in cases of actual and apparent necessity.
7. That the extra aid hitherto afforded to ministers in actual service, which has been taken out of the surplus of the next preceding year, be continued, but that the same be distributed by the P. E. C. amongst the respective ministers according to their actual wants and with due regard to the local circumstances in their respective congregations, and that the same do not in the aggregate exceed the sum of \$1700 00 annually, until otherwise decided upon by a Synod of this province.
8. That, whereas it is undoubtedly the duty of every congregation to provide for the wants of their ministers so far as lies in their power, therefore it is earnestly enjoined by this Synod upon the several congregations through their respective delegates, that renewed efforts be made to accomplish that desirable object, and that only in such cases, when P. E. C. shall be fully satisfied of a congregation having done that duty, relief shall be granted to such an extent, as to insure to the minister the necessary comforts of life.
9. That whereas the "Committee on Finance" have carefully prepared a schedule of appropriations, to be distributed among the several ministers of our congregations, wherein they have had proper regard to the several applications made to the Synod and referred to that committee,

this schedule shall by the committee be placed into the hands of the P. E. C., when elected, for their due consideration.

10. That the sum of five hundred dollars be appropriated out of the annual income of the Sustentation Diacony for Home-Mission purposes, provided the expenses of the Sustentation Diacony be not otherwise increased in behalf of the Home-Missions by any arrangements made by this present Synod.
11. That all resolutions herewith submitted, referring to appropriations to be made, be carried out forthwith, if possible.
12. That this report of the "Committee on Finance" be substituted in place of chapter V. of the Synodal results of 1847.

All of this is respectfully submitted to your body by the "Committee on Finance."

JACOB RICE,  
P. H. GOEPP,  
FRANCIS JORDAN,  
JACOB B. TSCHUDY.

On motion of Br. Goepp, the report was laid on the table.

Br. Bigler moved that Synod proceed to the election of the members of the new P. E. C. Agreed to.

Br. Lennert moved that if a former member of the P. E. C. be re-elected, the lot be used.

The motion was carried by a vote of 27 to 20.

Br. Tschudy rose to request the Br. who had yesterday been unanimously elected Professor of the Theological Seminary, to inform the Synod of his determination to accept that office, whereupon Br. Schultz arose and respectfully declined the Professorship voted him by the Synod in yesterday morning's session.

On motion of Br. Bleck, the Synod accepted his resignation.

On motion of Br. Beckler, the brethren Tschudy and Bleck were appointed tellers of the election.

Whereupon the Synod proceeded to ballot for the first member of the new P. E. C.

On counting the vote it appeared that fifty-three votes had been cast, of which

Br. Jacobson received 12 votes,	Br. Eberman (Nazareth) 6 votes.
" Frueauff (Litiz) 10 "	" Reinke (Litiz) 4 "
" Bigler, 10 "	" Clauder, 1 "
" Wolle (Dover) 8 "	" Schultz, 1 "
" "	" Bachman, 1 "

No brother having received a majority of all the votes, there was no election, and the Synod proceeded to a second ballot.

On counting the vote it appeared that fifty-three votes had been cast, of which

Br. Jacobson received 15 votes.	Br. Eberman (Naz.) 3 votes.
" Bigler, 13 "	" Seidel, 1 "
" Frueauff (Litiz) 13 "	" Bachman, 1 "
" Wolle (Dover) 7 "	

No brother having received a majority of all the votes, there was no election, and the Synod proceeded to the third ballot.

On counting the vote, it appeared that fifty-three votes had been cast, of which

Br. Bigler received 18 votes.	Br. Wolle (Dover) 4 votes.
“ Jacobson, 15 “	“ Seidel, 1 “
“ Frueauff (Lit.) 15 “	

No brother having a majority of all the votes, there was no election, and the Synod proceeded to the fourth ballot.

On counting the vote, it appeared that fifty-three votes had been cast, of which

Br. Bigler received 26 votes.	Br. Wolle (Dover) 4 votes.
“ Jacobson, 11 “	“ Seidel, 1 “
“ Frueauff (Lit.) 11 “	

No brother having received a majority of all the votes, there was no election and the Synod proceeded to the fifth ballot.

On counting the vote, it appeared that fifty-three votes had been cast, of which

Br. Bigler received 26 votes.	Br. Wolle (Dover) 5 votes.
“ Jacobson 12 “	“ Seidel 1 “
“ Frueauff (Litiz) 9 “	

No brother having a majority of all the votes, there was no election, and the Synod proceeded to the sixth ballot.

On counting the vote it appeared that fifty-one votes had been cast, of which

Br. Bigler received 26 votes.	Br. Wolle received 4 votes.
“ Jacobson, 12 “	“ Seidel, 1 “
“ Frueauff (Litiz) 7 “	“ Reinke (Litiz) 1 “

Br. Bigler having a majority of all the votes, was declared to be duly elected.

Whereupon, after some conversation regarding the manner of using the lot, it was agreed that it should be drawn by the Secretary, and announced by Br. Seidel and the President.

Br. Schweinitz moved that the Synod take a recess of fifteen minutes, and then open with singing and prayer. Agreed to.

On assembling, after singing “From thy majestic throne,” &c. and prayer by Br Jacobson, the lot was drawn and the election negated by the same.

The Synod proceeded to the seventh ballot.

On counting the vote, it appeared that fifty-one votes had been cast, of which

Br. Frueauff (Lit.) rec'd 22 votes.	Br. Bigler rec'd 1 vote.
“ Jacobson, 14 “	“ Hagen, 1 “
“ Wolle (Dover) 8 “	“ Seidel, 1 “
“ Eberman (Naz.) 3 “	“ Reinke (Litiz) 1 “

No brother having a majority of all the votes, there was no election, and the Synod proceeded to the eighth ballot.

On counting the vote, it appeared that fifty votes had been cast, of which

Br. Frueauff (Lit) rec'd 25 votes.	Br. Seidel, received 1 vote.
" Jacobson, 15 "	" Reinke (Litiz) 1 "
" Wolle (Dover) 8 "	

No brother having a majority of all the votes, there was no election, and the Synod proceeded to the ninth ballot.

On counting the vote it appeared that forty-nine votes had been cast, of which

Br. Frueauff (Lit) rec'd 26 votes.	Br. Seidel received 1 vote.
" Jacobson, 13 "	" Reinke (Litiz) 1 "
" Wolle (Dover) 8 "	

Br. Frueauff (Litiz) having a majority of all the votes, was declared duly elected.

After singing "Be present with thy servant Lord" &c. and prayer by Br. Jacobson, the lot was drawn, and the election negatived by the same.

The Synod united in singing "Oh! teach us all thy perfect will," and then proceeded to the tenth ballot.

On counting the vote it appeared that forty-six votes had been cast, of which

Br. Jacobson received 15 votes.	Br. Reichel (Salem) 2 votes.
" Wolle (Dover) 15 "	" Reinke (Litiz) 1 "
" Eberman, (Naz.) 12 "	" Seidel, 1 "

No brother having a majority of all the votes, there was no election and the Synod proceeded to the eleventh ballot.

On counting the vote, it appeared that forty-eight votes had been cast, of which

Br. Wolle (Dover) rec'd 19 votes.	Br. L Reichel rec'd 2 votes.
" Jacobson 15 "	" Bahnson 1 "
" Eberman (Nazareth) 9 "	" Reinke (Litiz) 1 "

No brother having a majority of all the votes there was no election, and Synod proceeded to the twelfth ballot.

On counting the vote, it appeared that 48 votes had been cast, of which

Br. Wolle (Dover) rec'd 29 votes.	Br. Eberman (Naz.) 5 votes.
" Jacobson 13 "	" Reinke (Litiz) 1 "

Br. Wolle (Dover) having a majority of all the votes was declared to be duly elected.

After singing: "Where two or three with sweet accord," and prayer by Br. Jacobson, the lot was drawn, and the election affirmed by the same.

After singing: "Dein Verdienst und liebe Nähe," n. s. w., Synod adjourned.

## TWENTY-FOURTH SESSION.

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2 P. M. — 47 members present.  
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Sung: "Lord, thy body ne'er forsake." &c.—Prayer by Br. Eberman (Naz.)

Synod proceeded to the 13th ballot, the first for a second member of the new P. E. C.

On counting the vote, it appeared that 52 votes had been cast, of which

Br. Jacobson received	21,	Br. F. Holland	1,
" Eberman (Naz.)	15,	" Reinke (Litiz)	1,
" L. Reichel (Salem)	6,	" Clauder	1,
" Wolle (Bethl.)	2,	" Kampmann	1,
" Bahnson	2,	" Seidel	1.
" Lennert	1.		

No brother having a majority of all the votes there was no election, and Synod proceeded to the 14th ballot.

On counting the vote, it appeared that 52 votes had been cast, of which

Br. Jacobson received	20,	Br. Lennert	2,
" Eberman (Naz.)	15,	" Reinke (Litiz)	1,
" L. Reichel (Salem)	7,	" Seidel	1,
" Wolle (Bethl.)	2,	" Kampmann	1,
" Bahnson	2,	" Clauder	1.

No brother having a majority of all the votes, there was no election, and Synod proceeded to the 15th ballot.

On counting the vote, it appeared that 52 votes had been cast, of which

Br. Jacobson received	22,	Br. Reinke (Litiz)	2,
" Eberman (Naz.)	16,	" Lennert	1,
" L. Reichel (Salem)	5,	" Seidel	1,
" Wolle (Bethl.)	2,	" blank	1.
" Bahnson	2,		

No brother having a majority of all the votes, there was no election, and Synod proceeded to the 16th ballot.

On counting the vote it appeared that 52 votes had been cast, of which

Br. Jacobson received	27,	Br. Lennert	1,
" Eberman (Naz.)	15,	" Kampmann	1,
" Reinke (Litiz)	2,	" Seidel	1,
" Wolle (Bethl.)	2,	" blank	1.
" Bahnson	2,		

Br. Jacobson having a majority of all the votes, was declared to be duly elected.

After singing "Our souls with inmost awe" &c., and prayer by Br. Jacobson, the lot was drawn, and the election affirmed by the same.

Synod united in singing: "Ach! deines Gnaden-Angesichtes Schimmer," &c. and then proceeded to the 17th ballot, the first for a third member of the new P. E. C.

On counting the vote, it appeared that fifty-two votes had been cast, of which

Br. Goepp received	31,	Br. Schweinitz	1,
“ Eberman (Naz)	10,	“ Bahnson	1,
“ Frueauff (Litiz)	2,	“ Beckler	1,
“ Kampmann	1,	“ blank	4,
“ Reichel (Salem)	1,		

Br. Goepp having a majority of all the votes, was declared to be duly elected.

After singing “Lord, thy Church’s rock,” &c., and prayer by Br. Jacobson, the lot was drawn and the election affirmed by the same.

The Synod joined in singing, “Segne, segne uns aus freiem Trieb” &c.

These solemn transactions were closed by singing, “Der Herr ist noch und nimmer nicht,” u. f. w. whereupon the Synod took a recess of ten minutes.

On resuming business the President stated that the fourth resolution of Part I. of the report of the “Committee on Education” had been postponed to this afternoon.

On motion of Br. Wolle (Bethl.) it was taken up for consideration.

Br. Eberman (Naz.) gave a verbal statement of proposals made by the Nazareth congregation in reference to the exchange of the Nazareth Sisters’ House for the Ephrata property, alluded to in the resolution now under consideration.

It was agreed that the offer, when reduced to writing, be entered on the journal.

On motion of Br. Goepp, the resolution now before the Synod was divided.

The first division—that part of the resolution relating to location—was, after some discussion, adopted.

The second division—that part of the resolution relating to incorporation—was on motion of Br. Goepp, laid on the table for further consideration.

On motion of Br. Bigler, the Synod proceeded to the election of a Theological Professor, and the brethren Tschudy and Bleck were appointed tellers of said election.

After the nominations had been closed the Synod proceeded to ballot.

On counting the vote, it appeared that forty-seven votes had been cast, of which

Br. Schweinitz received	17,	Br. Bahnson	6,
“ Schweinitz (Salem)	17,	“ Grunert (Bethabara)	5,
“ Hagen	6,		

No brother having a majority of all the votes, there was no election, and the Synod proceeded to the second ballot.

On counting the vote, it appeared that forty-eight votes had been cast, of which

Br. E. Schweinitz rec’d	19,	Br. Grunert (Bethab.)	6,
“ R. Schweinitz	17,	“ Hagen	6,

No brother having a majority of all the votes, there was no election, and the Synod proceeded to the third ballot.

On counting the vote, it appeared that forty-nine votes had been cast, of which

Br. R. Schweinitz rec'd 23,	Br. Grunert (Bethania) 4,
" E. Schweinitz 21,	blank 1.

No brother having a majority of all the votes, there was no election, and the Synod proceeded to the fourth ballot.

On counting the vote, it appeared that forty-nine votes had been cast, of which

Br. R. Schweinitz rec'd 33,	Br. E. Schweinitz 16.
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Br. Robert Schweinitz having a majority of all the votes, was declared to be duly elected.

On motion of Br. Luckenbach, the Synod declared Br. Robert Schweinitz unanimously elected.

Br. Wolle (Beth.) moved that the P. H. C. of Wachovia be most respectfully requested to sanction this call. Agreed to.

Br. Shultz asked leave to communicate the report of the "Committee on Home-Missions."

Leave was granted, when at the request of Br. Kampmann, he withdrew, and Br. Eberman (Naz.) submitted the following proposals from the "Committee of the Nazareth Congregation":

#### NAZARETH WARDEN'S COLLEGE PROPOSALS.

In order to facilitate the location of a college in this province of the United Brethren's Church, and in accordance with the propositions of a committee appointed by this Synod to locate the same at Nazareth, uniting therewith the Theological Seminary which is now located at that place.

The committee of Nazareth met on the 17th inst. to take such steps as may be necessary for such purpose, and therefore make the following offer to this Synod, viz:

1. To give in exchange for the Sisters' house together with all the out-houses, belonging at present to the Sustentation Diacony, purchased at a cost of \$1500 00, the whole of the Ephrata-house with two other dwellings and out-houses, together with four acres of land, with a guarantee from all incumbrances.
2. The committee not knowing at the present time, the means which may become available to them, after a settlement has been made of the Nazareth Congregation Diacony's property, they could not take upon themselves to do any thing more now, but declared to be willing when the proper time comes for action, to contribute pro rata with other congregations of the Brethren's Church according to their means.

W. EBERMAN,

*President of the Committee.*

Br. Rice offered the following resolution:

"Resolved, that this Synod recommend to the P. F. C. the acceptance of the proposals from the Nazareth congregation, in

relation to an exchange of the Nazareth Sisters' House for the Ephrata property." Adopted.

On motion the Synod adjourned, after singing, "Now let us praise the Lord" &c.

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## TWENTY-FIFTH SESSION.

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Saturday, May 19th, 8 A. M.—42 members present.

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Sung: "Oh! could we but love that Savior" &c.

Prayer by Br. Hagen.—Texts of the day read.

Minutes of yesterday's session read, amended and approved.

The President proceeded to call on committees to report, when Br. Bigler reported as follows from the "Committee on Constitution and Church Government."

### REPORT OF THE COMMITTEE ON "CONSTITUTION AND CHURCH GOVERNMENT."

The "Committee on Constitution and Church Government," to whom was referred the following preamble and resolution, beg leave to report:

**WHEREAS** it has happened at times heretofore, and may likely so happen from time to time, that it may become the painful duty of certain congregations of our beloved church, that they may have to adopt rather extreme measures in order to have a change of ministry, which is at all times, to say the least, a very painful duty to perform, both to those who enter complaint, as likewise to those brethren against whom such is made, I would therefore offer the following suggestion:

"Be it resolved, that hereafter, no one of our reverend officiating brethren shall serve for a longer term than six years at one and the same station or congregation, unless the congregation over which he presides shall desire to have him again re-instated."

The above resolution proposes to establish a rule to regulate the term of service of our ministering brethren in their respective congregations, and its object is to afford a remedy to such congregations as are dissatisfied with their pastor. The principle of the rule proposed has never been recognised in our church, and the committee do not feel free to recommend its adoption at this time. The frequency with which changes of ministers have, in many cases, been made, has been a source of serious regret, and oftener the subject of complaint, than that alluded to in the above resolution. Besides, when difficulties or dissatisfaction arise between the minister and his congregation, they can appeal for redress directly to the P. E. C.

For these reasons the committee deem it inexpedient, to recommend the adoption of the rules proposed.

D. BIGLER,

*Chairman of the Committee.*

"Resolved, that the committee be discharged from further consideration of the subject."



On motion of Br. Schweinitz, the report and resolution of discharge attached, were adopted.

Br. Eberman reported as follows, from the "Committee on the use of the Lot."

#### REPORT OF THE "COMMITTEE ON THE USE OF THE LOT."

The "Committee on the use of the Lot," beg leave to report the following, as a change to be adopted instead of that part of Chapter VII. of the Synodal results of 1847, in regard to "the use of the lot."

The use of the lot is not founded on any express command in the Scriptures of the new Testament. The only instance we have in that part of the Scriptures, is in Acts 1, 26.

We do not maintain, that the Savior cannot govern his Church without the lot; but the use of the same demands prudence, conscientiousness and devout affection; it must never be appealed to in cases where the Holy Scriptures decide the point by a clear expression; and it binds only those who cast it and none other.

As a rule, the lot shall be used in the following cases only, viz:

When a brother or sister receives a call from the P. E. C., and requires a special lot for his or her direction, he or she may ask the P. E. C. in writing to have a special lot cast for himself or herself and the directions given by the lot, shall be absolutely binding upon that brother or sister.

And when the P. E. C. when making appointments are utterly unable to decide between two or more brethren, the question may be asked by lot "to whom the offer shall be first made," but such use of the lot shall be binding on the P. E. C. only, and not on the person to whom the offer is made.

On motion of Br. Lennert the report was accepted and laid on the table.

Br. Shultz communicated the following report from the "Committee on Home-Missions."

#### REPORT OF THE "COMMITTEE ON HOME-MISSIONS."

The "Committee on Home-Missions" would deem it an act of injustice to the prosperity of our Church in this country as well as to their own feelings, not to express their gratitude to our Lord and Savior for the peculiar manner in which He has blessed the labors of our Home-Missionaries. He has opened for us doors of usefulness of which we had no idea a few years ago, and He has raised up laborers fitted for the various fields in which they have been engaged. This new increase in our Church has resulted, we can truly say, from no previous plans and efforts of our Church, but has in a surprising manner been the work of the great Head of the Church; thus recalling to our minds those periods in our eventful history when He so visibly manifested His presence in our midst and directed our labors. Now, as then, the work has been solely His, and we have followed only as He has led us. He is teaching us, that what He has already enabled us to do is not all that He intends us to accomplish, but is leading us onwards, and is giving us this success as an evidence that He will bless us still further if we place full faith in His assurances.

Your committee have conferred with four of our missionaries; and have learned from them the success they have met with in their labors, and the difficulties and discouragements they have to encounter in their present peculiar situation. Though greatly encouraged in the success of their labors these missionaries feel somewhat embarrassed how to act in their successful prosecution, since no sufficient provision has been made for such an unexpected increase in the efforts of our Church.—They are perplexed to know how they are to make use of the advantages before them. They wish to be informed what relation the flocks of which they have charge bear to our old established congregations, and in what relation they themselves stand to the constituted authorities of our Church. These missionaries have been sent out by different societies in a great measure independent of one another and not directly subject to a central organization. They have not received definite and satisfactory instructions, and do not understand how far they are responsible to any ecclesiastical authority. They feel that they are placed to great disadvantage by this embarrassing situation in the prosecution of their labors. They do not know in their present isolated and anomalous situation what advantages to offer to their people as church members, and what protection they have against the encroachments and opposing efforts of other denominations.

Convinced that some measures must be speedily adopted to enable our missionaries to carry on their labors successfully and our Church faithfully to meet these new demands which the Lord is so wonderfully making upon our efforts, your committee have drawn up a Constitution for a general Home-Missionary Society, based upon that adopted by the Synod in 1849, and have agreed upon some resolutions which they respectfully offer to your consideration.

“*Resolved*, that our Home-Missionaries be authorized by the constituted authority of our branch of the Moravian church, to organize Moravian congregations in accordance with the Constitution and discipline of our Church, and that all ordained Home-Missionaries in actual service be entitled to a seat and vote in the Synod of our church.

H. A. SHULTZ.

GEORGE W. PERKIN,

*Secretary of the Committee on Home Missions.*

#### CONSTITUTION OF THE MORAVIAN BRETHREN'S HOME-MISSION SOCIETY.

Article 1. This Society shall be called the *Moravian Brethren's Home-Mission Society*.

Art. 2. The contribution of any sum of money not less than twenty-five cents per annum entitles the brother or sister contributing this amount to become a member of the Society. All those individuals who are not members of the Brethren's Church, but contribute according to the provisions of this article, become thereby honorary members of the Society.

Art. 3. A contributor of ten dollars or more shall become a member for life, if a member of our church; otherwise an honorary member for life.

Art. 4. The officers of the general M.B.H.M.S. shall be a President, a Vice-President, a Secretary, a Corresponding Secretary, a Treasurer and six

Directors and the members of the P. E. C. ex-officio, who together form a Board of Managers. They are to be annually chosen by ballot in a general meeting of the Society by a majority of the votes of the members of the Society, and the actual members of auxiliary societies attending the meeting.

- Art. 5. The President of every auxiliary Home-Mission Society is ex-officio a Vice-President of the Board.
- Art. 6. The Secretary shall keep a careful protocol of all meetings of the Board, and of general meetings. He shall present a full and detailed report of the Society's proceedings to the annual meeting, and cause the same to be transmitted within four weeks thereafter to the President of every auxiliary society.
- Art. 7. It shall be the duty of the Corresponding Secretary to correspond with the auxiliaries and laborers in the service of the Society, or with any person or persons from whom information relative to the Home-Mission work can be obtained; and shall for the purpose of creating or fostering an interest in the cause, make such communications to the auxiliaries as in his judgment, or in the judgment of the Board of officers, shall be thought advisable.
- Art. 8. The Treasurer shall keep an exact account of the moneys received and expended, specifying on his books from whom received, and to whom and for what purpose expended. He shall present a specified statement of the funds to the annual meeting of the Society, and cause the same to be transmitted within four weeks thereafter to the President of every auxiliary society.
- Art. 9. The anniversary meeting of the General H. M. S. shall take place on the second Wednesday in May, when the reports of the Secretary and Treasurer are to be submitted, addresses to be delivered, and if possible other interesting communications to be made. The place where the anniversary meetings shall be held is to be determined at each previous annual meeting.
- Art. 10. The nomination, instruction and compensation of Home-Missionaries shall be entrusted to the Board of Officers of the General Society. But their appointment shall be vested in the P. E. C. exclusively.
- Art. 11. The fund for carrying on the operations of this Society shall be 1. An independent Home-Missionary Sustentation-Fund for the relief of superannuated or disabled Home-Missionaries and their widows and the education of their children; 2. A fund for the maintenance of our Home-Missionaries when in the field; and these funds shall be exclusively appropriated to the promotion of these objects.
- Art. 12. These pecuniary means or funds of the M. B. H. M. S. shall be and remain entirely distinct and separate from all other funds and diaconies of the United Brethren's Church.
- Art. 13. The above funds of the General H. M. S. shall be under the sole and absolute control of the Board of Directors.
- Art. 14. Such societies as shall undertake the support and maintenance of one or more missionaries at their own charge, shall be left free to regulate their own financial affairs.

Art. 15. The Board of Managers shall have full power to enact such By-Laws as they may deem expedient, if not inconsistent with the articles of this constitution.

Art. 16. The General H. M. S. reserves to itself the right of making additions or alterations in the constitution, provided, at least two thirds of the actual members present at the anniversary meeting, or at any special meeting called for the purpose by the Board, shall vote affirmatively, after the proposed amendments or changes shall have been published to the members of the Society.

The committee have felt the necessity of adopting some plan by which our missionaries also may be relieved when superannuated, their widows aided and their children educated, and have therefore embodied in the proposed constitution an independent Home-Missionary Sustentation-Fund for these objects. They propose the following methods by which such a fund may be raised :

1. By contributions given by the congregations at Bethlehem, Nazareth and Lititz, out of their abundance when blessed by the Lord with an overplus accruing from their congregation-funds;
2. By contributions annually made by the Sustentation Diacony of this province;
3. By the contribution of a fixed sum from the members of the Home-Mission congregations who are urged to form missionary societies for this object, each member paying a small sum weekly, and these sums to be transmitted quarterly or semi-annually to the Treasurer of the U. B. H. M. S., and then to be placed at interest, the principal remaining untouched;
4. By systematic efforts to obtain donations, stated contributions or legacies for this object among the members of our older congregations, and the friends of our church generally;
5. By the judicious investment of small sums of money in western lands;
6. By the auxiliary societies, or any of their members insuring the life of a missionary in a Mutual Life Insurance Co. the proceeds of the Policy at his death to accrue to the Sustentation-Fund, such fund to be properly secured by bonds and mortgages, or State or United States stock.

On motion of Br. Bleck, the report was laid on the table.

Br. Hagen read the following report from the "Committee on Doctrine and Ritual":

#### REPORT OF THE "COMMITTEE ON DOCTRINE AND RITUAL."

The "Committee on Doctrine and Ritual" have had the subject referred to them in mature and prayerful consideration, and submit the following report :

"The second chapter of the proceedings of the Preparatory Conference of 1847, treating on the subject of Doctrine, in the opinion of the Committee, is susceptible of various modifications and amendments, and is hereby laid before the Synod for adoption in the following form, viz :

## CHAPTER II.

*The Doctrine and manner of teaching it.*

“Christ is all and in all.” Col. 3. 11.

“Increase the knowledge of the mystery of Christ, and diminish misapprehensions.”

Object and goal Thou shalt remain,  
Whate'er I've labor'd to attain,  
Unless it savour of the cross,  
I leave, O Lord,—I count but loss.

2. § 4. The Holy Scriptures of the Old and New Testament, are, and they shall remain the only rule of our faith and practice. We revere them as the Word of God, and are convinced that all the truths necessary for man to know and to believe for his salvation are therein contained, and that the Holy Spirit will explain them to every one who reads them with a candid heart and humble mind, teaching him at the same time to appreciate their great practical importance.

We consider every truth revealed to us from heaven, as an invaluable treasure; and it is the honest conviction of our souls, that the gain or loss even of life itself is of incomparably less importance than the denial of any part of God's revelation.

3. § 5. Without lessening the importance of any other article of christian faith, we steadfastly maintain the following five points :

1. The doctrine of the universal depravity of man ; that there is no health in man, and that since the fall, he is utterly unable to save himself.

2. The doctrine of the divinity of Christ ; that God the creator of all things was manifest in the flesh, and reconciled us unto Himself ; that He is before all things, and that by Him all things consist.

3. The doctrine of the Atonement, and the Satisfaction made for us by Jesus Christ ; that He was delivered for our offences, and raised again for our justification ; and that by His merits alone, we freely receive the forgiveness of sin, are born again, and sanctified in soul and body.

4. The doctrine of the Holy Spirit and the operations of His grace ; that it is He, who worketh in us convictions of sin, the “inward witness” of our acceptance with God, and holiness of heart.

5. The doctrine of the fruits of faith ; that faith must evidence itself by a willing obedience to the commandments of God, our Savior, from love and gratitude to Him.

4. § 6. With regard to the doctrine of the New Birth, we admit, that the day and hour of this change cannot be accurately specified by every one that has experienced it ; yet are we assured of our justification, regeneration, and adoption, by the “Witness” which the Spirit of God bears with our Spirit, and through the testimony of our own conscience that we follow after that holiness without which no man shall see the Lord. We furthermore hold that this “inward witness” is bestowed upon every one who truly repents and with the heart believes in Christ, and that therefore the unrenewed should be urged and encouraged at once to seek this blessing, and be warned of the sin and danger of its neglect.

And in order that new born souls may grow in grace we continually point out to them the necessity of maintaining constant communication with Christ, and through him with the Holy Trinity, from which communion are derived true sanctification of soul and body.

5. § 8. In view of this it is earnestly recommended to our ministers, to insist more strenuously both in public and in private on the practice of all the Christian virtues, which are taught in God's Word and alluded to in the preceding paragraphs, lest the doctrine of the free grace of God in Christ Jesus be perverted, by impure minds, to the quieting of the awakened conscience, resolved still to live in sin,—and the doctrine of the fruits of faith, i. e. an universal observance of God's commandments, from motives of love and gratitude, fall into disrepute. Admonitions and reproofs however, can be expected to exert a salutary influence on the hearts of hearers, only in case the minister of the Word, in applying them, does not raise himself above his congregation; but in true lowliness of heart, feels himself to be a sinner among sinners, all of whom must alike be saved by grace. He needs a discriminating mind, and unction from on high, to instruct him, lest he incur the danger of alienating the affections of his hearers by his admonitions, and produce not amendment, but exasperation and a spirit of bitterness or of self-complacency, ready only to judge others.

It is especially required in a teacher of the Word of God that he should have a thorough knowledge of the Holy Scriptures, and under the guidance and illumination of the Holy Spirit should seek to penetrate more and more deeply into their meaning, and to experience the full power of divine truth in his own heart. And before any brother is appointed to assist in the public proclamation of the Gospel, it is the especial duty of the P. E. C. to ascertain by careful examination, that he is possessed of these indispensable requisites.

We deem it of paramount importance that special care should be bestowed upon individual souls, particularly on such as are newly awakened, and that ministers are authorized to employ all proper means of ascertaining who they are with the least possible delay; so that they may guide them to Christ, and be helpers of their joy.

It is a duty which a minister owes to his congregation, to endeavor thoroughly to digest and arrange his discourses, and rightly to divide the word of truth (1 Tim. 2, 15.) making the due application of it to persons and circumstances; setting forth the whole compass of divine revelation, according to the subject of the several Christian festivals, as a scribe which is instructed unto the kingdom of heaven, brings forth out of his treasure things new and old, and leading his hearers, by the gracious assistance of the Holy Spirit into all truth.

6. § 9. Our object in proclaiming the Word of God, should be to excite our hearers to search the Scriptures for themselves, and with joy to draw water from these wells of salvation. We deem it a sacred duty to promote the knowledge of the Scriptures among us by all possible means. Of this we make the beginning with our children. Aware of the deep and blessed impressions, which Scripture narratives from the lips of pious mothers have made on the tender hearts of their children, we would earnestly entreat all mothers in our congregations, not to neglect this most delightful and important duty, in the performance of which the blessing of the Lord may rest in such a manner, that, as we read of young Timothy, 2 Tim. 1, 5., the unfeigned faith and the love of the

Redeemer, which are in them, may also be implanted in the hearts of their children and children's children, strike root therein, and come to perfection.

§ 10. This seed of the divine word, sown in the tender hearts of children, is best nurtured by means of family-worship, in which the use of our text-book, upon which the Lord has been pleased to lay his blessing, leads to the daily reading of one or more chapters of Holy Writ.—Whilst therefore the head of every household is earnestly exhorted, on no account to neglect family-worship, and wherever the same has not hitherto been customary, to introduce it without delay, it does not appear desirable to prescribe any set form according to which it must necessarily be conducted.

§ 11. In the catechetical instructions, which should be given as regularly as circumstances will permit, it should be the aim of the teacher, to impress the doctrinal truths of our religion on the minds of the young in as familiar and perspicuous a manner as possible, and to make such instructions interesting to them.

And being deeply impressed with the importance of Sunday-schools and Bible-classes, it is recommended that all our ministers faithfully maintain them where they already exist, and introduce them where they do not.

It is further earnestly recommended that the committing to memory of choice texts of scripture, as well as of hymns be much insisted on; and that efforts be made to encourage our youth to lay up a rich treasure of such truths, as can make them wise unto salvation. The exhortation of the Apostle should not be forgotten: "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3, 16.)

### CHAPTER III.

#### *The Ritual. (Liturgicum.)*

"Not forsaking the assembling of ourselves together, as the manner of some is." Heb. 10, 25.

"Give spirit and power to preach Thy word."

Could I exalt Thee worthily,  
For Thy unbounded grace  
Display'd in various ways to me,  
My lauds would never cease.

§ 12. The object aimed at by our whole ritual, is on the one hand, to furnish instruction in the truths of our christian faith out of the word of God, and, on the other, to make a special application thereof to the different relations and circumstances of human life. It seeks to make the awakening, quickening and sanctification of the heart go hand in hand with the mere speculative knowledge of the doctrines of christianity.

Regulations of whatever kind, affecting the ritual of our church, must never be allowed to become a dead letter, or to degenerate into a cold and lifeless form. It is therefore to be counted as one of the special privileges of the Brethren's church, that it has reserved to itself the liberty of altering and amending its ritual according to the circumstances that may arise and the exigencies that may present themselves.

- § 13. With respect to the observance of the Sunday as the day of the Lord, it cannot be denied, that recently it has been more satisfactory in our congregations generally, than was the case in previous years. But a still more marked improvement is desirable. Though we feel ourselves compelled, partly by the agitation of this subject now prevailing in various divisions of the christian church, and partly too by other considerations, to express and sanction some views relative to the proper observance of the Lord's day, and to endeavor to throw out hints for the regulation of such an observance, we cannot do otherwise,—and by so doing we design no disparagement of the sentiments and opinions prevalent amongst the christian public in this country,—than solemnly to remind all connected with us, not to give place to the erroneous opinion, that the strict observance of the Lord's day is possessed of any peculiar meritoriousness. We are rather to regard it as an undeserved privilege that one day in seven has been granted us as a day of rest.—Whoever sincerely loveth the Saviour, devotes this day with heartfelt gratitude towards God, to the furtherance of his own as well as of his neighbor's edification.
- § 14. In accordance with these principles, which we find laid down in Rom. 14, 1—23, (not to refer to other similar passages of Holy Writ.) and to which we have always subscribed, (compare § 186 and § 235 of the *Idea Fidei Fratrum*.) it is emphatically recommended to all our ministers to exert themselves to their utmost, to enlighten the minds of the members of their respective charges on this subject, and to urge them to a conscientious observance of all those means, which are calculated to further the object for which the Lord's day has been set apart.
- The church recognizes the obligation faithfully to sustain every minister in the discharge of this duty, provided always he act in the spirit of the Gospel.
- § 15. A complete enumeration of all such acts as are admissible or inadmissible on the Lord's day is manifestly impossible, more particularly on account of the diversity of opinions on this subject prevalent in the Christian church, especially in this country,—and were it practicable, it would perhaps give rise to a code of laws, which would scarcely be compatible with the spirit of the Gospel. Still we conceive it not inconsistent with that spirit, solemnly to charge all the members of our church to abstain from unnecessary travel, as well as from frequenting public houses on the Sabbath, such conduct being not only unchristian, but also disreputable in the eyes of respectable persons. Further, we exhort them to avoid the very appearance of an habitual neglect of the public services of the sanctuary on that day, and to be careful, that the recreations, indulged in on the same, be innocent, and interfere neither with their own attendance nor with that of others on divine worship.
- In conclusion, we most earnestly admonish every one in all his actions to consider not only, whether they are in themselves innocent, but also, whether they may not prove an offence or a snare to others, ever remembering, that he is to be judged not by man alone, but by the omniscient God.
- § 16. Baptism, which is to be observed with becoming solemnity, is usually to be administered in a public meeting of the congregation, to which our children are to be made particularly welcome. The administration of this ordinance furnishes a suitable opportunity to remind those present of the covenant into which they were received by that rite, which is the answer of a good conscience towards God.



§ 17. We propose no alteration in the solemnly impressive manner in which the Lord's Supper has hitherto been administered amongst us. Nor do we lay down any rule, binding on all our congregations, as to the time when this ordinance is to be observed, although it is not to be administered more frequently than once in four weeks. But should a communicant habitually neglect this ordinance from an improper cause, as for instance, from hatred or revengeful feelings towards any one, we cannot regard such conduct as indicative of faithfulness towards himself, but rather of unfaithfulness towards his Savior and a heinous sin against Christ.

§ 18. The *service preparatory* to the Lord's supper, should not be neglected by our communicants, except for valid reasons. It is perhaps not feasible to re-introduce the practice formerly in vogue amongst us, of holding private conversations between the individual communicants and the pastor, previous to every communion season, and yet there may be some in our connexion who would wish to see the practice revived. It is therefore recommended to our ministers, whenever they announce the celebration of the Lord's supper, to invite all such as feel desirous of conversing with them, to call on them at certain designated time and place.

Wherever practicable, the Thansgiving-meeting, formerly held on the day after the administration of this sacrament, should again be introduced.

All our congregations are hereby instructed to use our most excellent and impressive church litany, statedly engaging therein with due reverence and unction, and that the custom of the church in regard to the posture in which we appear before the Lord in this service, be retained.

§ 19. However various may be the manner of interring our dead in different congregations, *funerals* afford an opportunity not to be neglected for solemn meditation upon the duty of contemplating our passage through time, in the light of that eternity to which we are individually hastening.

The request which has frequently been made, is now repeated, viz: that our brethren and sisters would not neglect to write their own *memoirs*, in which God's dealings with them in spirituals as well as temporals, may be recorded, by means of which even after their departure, they may be of permanent blessing to many souls. Uniformity and simplicity in the epitaphs as well as in the grave-stones themselves, in our respective burial-places, ought if possible to be preserved.

§ 20. Besides *Monthly Concert of prayer*, which is regularly observed in the majority of our congregations on the first Monday of every month, other meetings for prayer, either in the church or in private houses on week-day evenings, are held in some places more or less regularly.—With respect to the latter, the remark may not be out of place, that *social prayer meetings* perfectly accord with the spirit of our church, provided they spring from love to God and to the brethren, and are conducted in an unostentatious manner and with childlike reliance on Christ's promise, Matth. 18, 19 and 20th verses.

§ 21. Our *Love-feasts*, imitative of the Agapae of the primitive Christians, and beautifully emblematical of that family-bond, which unites us as brethren and sisters in our common love to the Lord, ought properly to be regarded as private meetings merely, designed only for members of the church, It is however left to the Elders' Conferences or commit-

tees of our respective churches to determine what restrictions with respect to the admission of strangers to such meetings shall be made in every instance.

§ 22. It furnishes matter for regret that in most of our congregations *singing-meetings* have been almost if not altogether, discontinued. In order to revive the taste for them, the conference would enforce the admonition of the Synod of 1836, that our adult members, as well as children, familiarize themselves with our hymns and tunes. It is therefore earnestly recommended to our different congregations to bestow greater pains on the committing to memory of hymns, so that the singing in the meetings alluded to may not be interrupted by the giving out of the lines of the hymn. Our ministers, being *ex-officio* directors of our church-music, are hereby instructed to retain, as far as possible, our own peculiar sacred music, and, wherever practicable, to take measures to have our school-children taught to sing our own tunes.

§ 23. It was generally regretted, that our congregations in this country, for want of a proper medium of communication, had become gradually less acquainted with each other than they are with many of our societies in Europe. The unanimous wish was therefore expressed, that P. H. C. might adopt suitable measures, to further the acquaintance amongst themselves of our American congregations, and also annually to publish extracts from the reports sent in by our respective ministers.

Each minister should keep a regular diary of the most important occurrences in his congregation and of his own official acts, and furnish, annually, an extract of the same to the P. E. C.

F. F. HAGEN,  
J. C. JACOBSON,  
P. WOLLE,  
H. BACHMAN,  
H. G. CLAUDER,  
J. WEISS,  
F. JORDAN,  
D. WEINLAND,  
C. D. BUSSE.

On motion of Br. Bleck, the report was accepted and laid on the table.

Br. Hagen then offered the following resolution from the "Committee on Doctrine and Ritual":

"Resolved, that the P. E. C. in connection with the ministers of Bethlehem and Nazareth, be instructed to prepare for early publication, an epitome, or brief exposition of the principles of Doctrine, the Constitution and Discipline of the Brethren's church."

On motion of Br. Bleck, the resolution was laid on the table.

On motion of Br. Wolle, (Bethl.) the report of the "Committee on Church Publications," was taken up for further consideration.

The second resolution being under consideration, Br. Schweinitz moved to amend by inserting after published, "in place of the present Church Miscellany," so as to read:

"That at this office a weekly paper be published, in place of the present Church Miscellany. Agreed to.

Br. Wolle (Bethl.) moved to amend the amendment, by striking out all after resolved, and inserting, "that the Church Miscellany be published at this office from the 1st of January next as a weekly paper. Agreed to, and the resolution as amended was adopted.

The third resolution being under consideration, Br. Schweinitz moved to amend, by striking out the last clause.—Agreed to.

The resolution as amended was adopted.

The fourth resolution being under consideration, Br. Clauder moved to suspend the seriatim consideration of these resolutions and take up the tenth and eleventh resolutions relating to finance. Agreed to.

On motion of Br. Goepp, the eleventh resolution was taken up first.

During consideration of the same, Br. Wolle (Bethl.) moved that an exact inventory of the stock and debts of the bookstore be made and reported

Br. Goepp moved to amend, "that the brother who has the care of the bookstore be requested to furnish a specific inventory of the same by Monday next 2 P. M.

The amendment was accepted, and the resolution as amended adopted.

Br. Luckenbach offered the following resolution :

"*Resolved*, That the Sustentation Diacony shall advance from time to time for the enterprize any sum not exceeding fifteen hundred dollars in the aggregate, but no more ; provided that if after one year's trial of the bookstore and publication office at Philadelphia, it should prove that the entire income of the concern, with the aid of the fifteen hundred dollars before mentioned, should not completely cover all expenses connected with the enterprize, then the concern shall be forthwith wound up."

Br. Schweinitz moved that the report of the "Committee on Church Publications" be referred to a new committee, but withdrew his motion, when after some further discussion on the resolution before the Synod, Br. Bleck offered the following resolution :

"*Resolved*, that the further consideration of the report of the "Committee on Church Publications" be postponed for the present, and that the whole matter relating to the establishment of the Bookstore and the Publication office, and of the publication of a weekly paper, and all matters connected therewith be referred to a special committee of five, to report a plan in accordance as far as may be, with the views expressed by the Synod. Adopted.

The President appointed the brethren Tschudy, Blickensderfer, (Sharon) Luckenbach, Rice and Bleck the special committee of five.

On motion Synod adjourned to 2 P. M., after singing : " In allen meinen Thaten," u. f. w.

## TWENTY-SIXTH SESSION.

2 P. M.—34 members present.

Sung. "The Lord my Shepherd is, and Guide,"

Prayer by Br. Barstow.

On leave granted, Br. Goepp offered the following resolution—

7. Vacancies which may occur in the Provincial Elders' Conference during the recess of the Provincial Synod, shall be filled in the following manner: The Provincial Elders' Conference shall issue its circular to the different congregations and other persons interested, giving them notice of such vacancy and directing them to vote for a brother among the ministry to fill the same. In the election every person who is ex-officio entitled to a seat and vote in the Provincial Synod shall have one vote, and each congregation shall be entitled to as many votes as such congregation was entitled to send delegates to the Provincial Synod last held, to be given them, as they by the congregation council direct, or by electors chosen by them, as they may see proper. The votes so given shall be sealed up and sent to the Provincial Elders' Conference who shall receive them but break no seal, until all the votes have been received and their own vote or votes added thereto. The votes shall then be opened and counted in the presence of not less than two other brethren, and if any brother shall have a majority of all the votes given he shall be considered elected. Should no brother have a majority of all the votes given, the Provincial Elders' Conference shall issue another circular as before, giving the names of the three brethren who received the highest number of votes.—

The ministers of congregations and all others entitled to vote, shall then again vote in a manner above described but shall be confined in their votes to the three brethren named. When the votes have again been returned to the Provincial Elders' Conference as above stated, and after their vote has been added, they shall open and count the votes in the presence of witnesses as before, and the brother having the highest number of votes shall be considered elected. After each election the Provincial Elders' Conference shall publish a full account thereof.

Br. Luckenbach moved to amend by striking out three and inserting two in the fourth sentence.—Lost.

Br. Bleck moved to amend by striking out "the highest number of votes," and inserting "a majority of votes" at the close of the second last sentence.—agreed to, and the resolution as amended was adopted.

On motion of Br. Rice the Report of "Committee on Finance" was taken up.

On motion of Br. Goepp the resolutions of said Report were taken up.

The first resolution was adopted.

The second resolution being under consideration Br. Luckenbach moved to amend by striking out "higher rate of interest than five per cent"—and inserting "rate of interest not less than six per cent."—Agreed to.

The resolution as amended was adopted.

The third resolution was adopted.

The fourth resolution being under consideration, Br. Luckenbach moved to amend by striking out \$650 and inserting \$700.

Br. Blickensderfer (Sharon) called for a division.

The question having been taken on striking out \$650, it was carried.

Br. Blickensderfer (Sharon) moved to fill the blank with \$600.

Br. Rice with \$700. Br. Bleck with \$675.

On the question of filling the blank with \$700 Br. Blickensderfer (Sharon) called the yeas and nays, which resulted as follows; Yeas, the brethren Bigler, Bleck, Blickensderfer, (Dover) Busse, Clauder, Eberman, (Naz.) Hagen, Harvey, Kummer, Lennert, Leibfried, Luckenbach, Oehler, Regenass, Reinke, (Litiz) Reinke (Staten Island) Rice, Schweinitz Troeger, Wunderling. 20. Nays, the brethren Blickensderfer, (Sharon) Holland, Jordan, Kn auss, Masslich, Micksch, Musselman, Peisert, Perkin, Rauch, Shultz, Tschudy, Yobst. 13. The question was carried.

The resolution as amended was adopted.

The fifth resolution being under consideration, Br. Rice moved to amend by adding "with discretionary power to increase these rates in certain cases, if it shall be found necessary."—Agreed to.

And the resolution as amended was adopted.

The sixth, seventh, eighth and ninth resolutions were adopted.

The tenth resolution being under consideration, Br. Shultz moved to insert "*not less than*" before \$500, but withdrew, when Br. Blickensderfer (Sharon) moved to amend by striking out the *proviso*.

The question having been taken on the amendment it was lost.

The question having been taken on the resolution it was adopted.

The eleventh and twelfth resolutions were adopted.

Br. Rice offered the following resolution to be appended to the Report of "Committee on Finance" as the fourteenth.

"*Resolved*," That the sum of about \$2400, being a part of the debt due by the Hopedale congregation be remitted.  
Adopted.

Br. Lennert offered the following resolution :

"*Resolved*, that this Synod call upon all our respective congregations which need aid, to inform the P. E. C. through their committees, what amount of salary is paid their pastors annually by voluntary subscription; and that they furnish at the same time the amount of taxable property owned by the members of their congregations, and the sum paid by them in taxes for the support of government."

Br. Blickensderfer (Sharon) moved to amend by inserting "or received" after need.—

Accepted, and the resolution as amended was adopted.

On motion it was inserted in the report of "Committee on Finance."

The question having been taken on the whole, it was adopted.

Br. Schweinitz moved that this Synod adjourn *sine dine* on Wednesday next M.

Br. Blickensderfer (Dover) moved to adjourn over to Monday next eight o'clock A. M.—Agreed to—and Synod adjourned after singing :

“ The Grace of our Lord Jesus Christ,” &c.

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## TWENTY-SEVENTH SESSION.

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Monday, May 21st, 8. A. M.—36 members present.

Sung : “ My soul awake and render,” &c.

Prayer by Br. Wolle, (Dover.)—Texts of the day read.

Minutes of Saturday's Sessions read, amended and adopted.

The President proceeded to call on committees to report, when the “Special Committee of five on “ Church Publications” reported as follows :

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### REPORT OF THE SPECIAL COMMITTEE OF FIVE ON CHURCH PUBLICATIONS.

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The “ Special Committee” to whom was referred the matter of the establishment of a Book Store and Publication Office and of a weekly paper in lieu of the “ Miscellany” recommended by the “ Committee on Church Publications,” beg leave to report :

That they had the matter referred to them under careful and diligent review, and in the progress of their investigations became deeply impressed with the difficulties which surround the project. While they heartily accord the meed of praise to the “ Committee on Church Publications” for their earnest and zealous endeavors to surmount those difficulties, your special committee cannot agree with them as to the practicability of the plan in its detail, submitted by the other ; they, therefore, respectfully recommend the adoption of the annexed resolutions, viz :

1. *Resolved*, that a Moravian Bookstore and Publication office be opened in Philadelphia, and that the book concern at Bethlehem be wound up, and the stock remaining on hand be transferred to the Bookstore and Publication office in Philadelphia, to constitute a part of the stock of the same.
2. *Resolved*, that the Sustentation Diacony may from time to time loan to said concern in Philadelphia, such sums of money, as shall in the aggregate not exceed \$1500.
3. *Resolved*, that Br. Francis Jordan be the agent to superintend the financial concerns of the Bookstore and Publication office, with power to employ such assistants as he may deem requisite.
4. *Resolved*, that a weekly paper be issued from the said Publication Office, under the title of “ The Moravian (Church Miscellany)” at the annual subscription of \$1.00, payable in advance, and that the present subscribers to the “ Miscellany” receive said weekly publication in lieu thereof, to the amount of the balance of their respective subscriptions.

5. *Resolved*, that Br. Edmund Schweinitz be the Editor of "The Moravian (Church Miscellany)" with power to call to his aid the service of such persons as he may deem proper.
6. *Resolved*, that the first number of the weekly Moravian (Church Miscellany) be issued as soon as may be, and at farthest the first week of 1856.
7. *Resolved*, that the Editor and Agent, are hereby authorized to compensate themselves and their assistants for their services, from the income of the concern, as they shall deem right and just.
8. *Resolved*, that the P. E. C. shall send an agent at the end of each year to examine into the financial condition of the concern, and to report thereon; and if, in the opinion of the P. E. C. said concern ought to be wound up, they shall proceed to do so forthwith.

J. B. TSCHUDY, *Chairman*,

E. F. BLECK, *Secretary*.

On motion of Br. Rice, the report was taken up.

On motion of Br. Bigler, the resolutions were considered seriatim.

The first, second and third resolutions were adopted.

The fourth resolution was, after some discussion, adopted.

The fifth resolution being under consideration, the necessity of appointing an editor of the Moravian Church Miscellany *ad interim*, being suggested, Br. Schweinitz moved that the appointment be left to the P. E. C.—Agreed to.

The fifth resolution was adopted.

On motion of Br. Weiss, a reconsideration of the vote on the name "Moravian Church Miscellany" was agreed to.

On motion of Br. Schweinitz, it was agreed to call the new weekly "The Moravian."

The sixth and seventh resolutions were adopted.

The eighth resolution being under consideration, Br. Holland moved to amend, by inserting "financial" before "condition." Agreed to.

The resolution as amended was adopted.

The question having been taken on the whole report as amended, it was adopted.

The final resolution of the report of the "Committee on Church Publications" being under consideration, on motion of Br. Bleck, it was indefinitely postponed.

Br. Goepp offered the following resolution:

"*Resolved*, that the Synod recommend to the P. E. C. to take into consideration the publication of a history of the Brethren's Church." Adopted.

On motion the Synod took a recess of fifteen minutes.

On motion of Br. Wunderling, the report of the "Committee on the Lot" was taken up for consideration.

Br. Bigler moved that the resolutions of said report be taken up serially: Agreed to.

The first case in said report being under consideration, (when a brother receives a call), Br. Blickensderfer (Sharon) called the yeas and nays, which resulted as follows :

*Yeas.*—The brethren Bachman, Barstow, Bigler, Bleck, Blickensderfer, (Dover) Blickensderfer, (Sharon) Blickensderfer, (Gnadenh.) Blum, Brown, Christ, Clauder, Eberman, (Naz.) Goepp, Hagen, Harvey, Holland, Jacobson, Kampmann, Knauss, Kummer, Lennert, Masslich, Micksch, Oehler, Peisert, Perkin, Rauch, Regenass, Reinke, (Litiz) Reinke, (Staten Island) Rice, Schweinitz, Seidel, Shultz, Troeger, Tschudy, Weinland, Weiss, Wolle, (Dover) Wunderling.—40

*Nays.*—None.

The resolution was accordingly unanimously adopted.

The second case ("when the P. E. C. when making appointments" &c.) being under consideration, Br. Bigler moved to amend by striking it out entirely.

Br. Bleck offered the following amendment to the amendment :

"*Resolved*, that the P. E. C. shall, in doubtful cases have full liberty, as heretofore to use the lot in making appointments, the directions thus received to be binding upon themselves alone ; and that they are prohibited from disclosing their action in this respect and the decision obtained, to any person whatsoever until the matter of the appointment shall have been finally settled. Lost.

Br. Bigler withdrew his amendment, and the question having been taken on the second case, it was adopted.

Br. Wunderling offered the following resolution :

"*Resolved*, that the lot be used in the election of the members of the P. E. C."

On motion of Br. Goepp, the resolution was postponed indefinitely.

Br. Goepp offered the following resolution :

"*Resolved*, that when a brother or sister is desirous of having in their private affairs a decision by the lot in their behalf,\* the use of it shall be allowed, provided the P. E. C. is fully satisfied of the advisability of the request made ; and that the lot so used is binding on the individuals, in whose behalf it has been used. Adopted.

Br. Shultz moved to reconsider the second case of the report of the "Committee on the use of the Lot."

On the question of reconsideration, Br. Schultz called the yeas and nays, which resulted as follows :

*Yeas.*—The brethren Bachman, Beckler, Bigler, Hagen, Harvey, Shultz, Wunderling.—7.

*Nays.*—The brethren Barstow, Bleck, Blickensderfer, jr., (Dover) Blickensderfer, (Sharon) Blickensderfer. (Gnadenh.) Blum, Brown, Christ, Clauder, Eberman, (Naz.) Goepp, Holland, Jacobson, Kampmann, Knauss, Kummer, Lennert, Masslich, Miksch, Oehler, Peisert, Perkin, Regenass, Reinke,



(Stat. Isl.) Rice, Schweinitz, Seidel, Troeger, Tschudy, Weinland, Weiss, Wolle (Dover.)—32.

The motion of reconsideration was accordingly lost.

Pending the discussion on the introductory part of the report before the Synod, on motion, the Synod adjourned after singing, "To God, the Father, God the Son" &c.

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## TWENTY-EIGHTH SESSION.

2 P. M.—28 members present.

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Sung: "Give to our God immortal praise" &c.

Prayer by Br. Kampmann.

The introductory part of the report of the "Committee on the use of the Lot," being before the Synod, Br. Bleck offered the following preamble and resolution as an amendment:

WE do not design to assert that the Savior cannot govern his Church without the Lot, but we hold that the use of it demands prudence, conscientiousness and devout affection; that it must never be applied when a clear declaration of Holy Writ already decides the point in question; and that those only who cast it, or cause it to be used, are bound by its decisions, therefore

*Resolved*, that the Lot shall be used in the following cases only: (See page 123 Report of the "Committee on the use of the Lot.") Agreed to.

The introductory part as amended, was accordingly adopted.

The question having been taken on the whole report, it was adopted.

Br. Seidel who hitherto has had the care of the Bookstore, reported according to request, as follows:

### BETHLEHEM BOOK STORE, May 21st, 1855.

<i>Liabilities:</i>		<i>Assets:</i>	
Old Inventory,	\$225 75	New Inventory,	\$1446 37
<i>Sundry Creditors:</i>		Sundry Creditors,	687 25
Sust. Diacony,	765 00	Cash,	76 30
Unit. Buchhandlung,	201 53		<hr/>
Mallalieu, London,	25 08		\$2219 93
Balance,	1002 57	Balance,	<hr/>
	<hr/>		\$1002 57
	\$2219 93		

On motion of Br. Bleck the report was received to be entered on the journal.

On motion of Br. Hagen, the Synod tendered Br. Seidel a vote of thanks for his faithful labors and services in the Bookstore, and also as a member of the P. E. C.

On motion of Br. Wunderling, the report of the "Committee on Home-Missions" was taken up, when after considerable discussion as to the Synod's right of forming a Constitution for the Home-Mission Society at Bethlehem, the whole report was recommitted to a special committee of five, who were instructed to report by to-morrow morning.

The President appointed the brethren Blickensderfer, (Sharon) Bigler, Wolle, Shultz and Perkin.

On motion of Br. Schweinitz, the report of the "Committee on Doctrine and Ritual," was taken up for consideration.

Sections one, two, three and four were adopted.

Section five being under consideration, Br. Wolle (Dover) moved to strike out the words "or omit." Agreed to, and the section as amended was adopted.

Sections six, seven, eight, nine, ten and eleven, were adopted.

Section twelve being under consideration, Br. Wolle (Bethl.) moved to strike out "It is earnestly recommended that all our congregations" and to insert, "All our congregations are hereby instructed, statedly" &c. Agreed to, and the section as amended was adopted.

Br. Shultz offered the following resolution to be appended :

"*Resolved*, that this Synod instruct the ministers of our various congregations, on no account to suffer any other Litany to be prayed in their respective churches, except their own."

The resolution was, after some consideration, adopted.

Br. Eberman (Naz.) moved a reconsideration of the vote on this resolution. Agreed to.

Br. Bleck moved its indefinite postponement.

Br. Shultz called the yeas and nays on the above question, which resulted as follows :

*Yeas*.—The brethren Bachman, Brown, Clauder, Eberman, (Naz.) Jacobson, Oehler, Perkin, Regenass, Reinke, (Litiz) Reinke, (Stat. Is.) Rice, Schweinitz, Shultz, Troeger, Wolle, (Dover).—15.

*Nays*.—The brethren Bigler, Bleck, Blickensderfer, (Dover) Blickensderfer, (Sharon) Blum, Hagen, Harvey, Kampmann, Knauss, Kummer, Lennert, Weiss, Wolle, (Bethl.)—13.

The resolution was accordingly adopted.

Br. Bigler moved that the Litany be prayed every Sunday.

Br. Wolle (Bethl.) moved to amend, "that when the Litany is used, it be prayed in connection with the sermon." Agreed to.

Sections thirteen and fourteen were adopted.

The resolution appended to the report as follows, was adopted :

"*Resolved*, that the P. E. C. in connection with the ministers of Bethlehem and Nazareth, be instructed to prepare for early

publication, an epitome, or brief exposition of the principles of Doctrine, the Constitution and discipline of the Brethren's Church.

The question having been taken on the whole report as amended, it was adopted.

On motion, Synod adjourned after singing, "*Die Gnade des Herrn Jesu Christ.*"

## TWENTY-NINTH SESSION.

Tuesday, May 22d, 8 A. M.—29 members present.

Sung: "Be present with thy servants Lord," &c.

Prayer by Br. Goepp.

Minutes of yesterday's Session, read, amended and approved.

Br. Bigler moved that the memorial of the "Committee on Constitution and Church Government" to the U. E. C. be taken up for consideration, but withdrew at the request of Br. Bahnson, who reported as follows from the "Committee on Foreign-Missions":

### REPORT OF THE "COMMITTEE ON FOREIGN-MISSIONS."

The "Committee on Foreign-Missions" beg leave to report as follows:

Your committee have principally taken into consideration the propriety of establishing new mission-stations among the heathen Indian tribes of North America. In common with their brethren of the Synod, your committee feel an earnest desire for the advancement of the Savior's kingdom upon earth, and especially upon this continent. They remember the zeal and efforts of their forefathers, and would not forget the example set them by those labors of love among our red brethren of the forest. They are pained at the thought that the apparently doomed Indian race is passing away so rapidly.

Your committee have therefore carefully considered the subject of the extension of missionary work among the Indians. Difficulties apparently insurmountable seem to present themselves however, in view of which your committee report the following as the result of their deliberation:

WHEREAS, in the present disturbed state of affairs among the Indian tribes in this country, it is difficult to obtain a permanent location for the missionaries who must necessarily reside at a great distance from home, in view further of the want of men who are willing to take their lives in hand, to devote themselves to the self-denying work of evangelizing those roving tribes; in view, further, of the equally great destitution nearer home, and the importance of establishing our Home-Mission operations upon a more efficient footing; in view further of the doubtful propriety of expending our means and strength upon comparatively unprofitable fields of labour in the Indian country, whilst new and more likely spheres of usefulness are opening nearer home; in view, further, of the fact that these heathen Indians are not left entirely uncared for by Christian brethren of other denominations, better able from their numerical superiority to sustain distant missionary operations, therefore

“*Resolved*, that the Foreign-Mission committee recommend, that for the present, and until more favorable indications present themselves, no new mission-stations among the Indians be commenced; but that our efforts be concentrated on the Home-Mission work.”

“*Resolved*, that the mission stations now in operation, be however upheld to the utmost of our ability; that our brethren on said stations be encouraged to persevere in their arduous work; that they be aided as heretofore by men and means, in as far as the Church is able to furnish them; and that our missionaries be instructed to labor zealously among their white brethren also, as far as their proper Indian missionary work will admit of such effort.

G. F. BAHNSON, *Chairman*.

A. A. REINKE, *Secretary*.

HENRY BACHMAN,  
J. H. KUMMER,  
JOHN REGENASS,  
S. H. CORTELYOU.

On motion the report was laid on the table, when Br. Bigler renewed his motion, which was agreed to, and Br. Goepp read the following memorial in the German language.

### An die Brüder der Unitäts- = Ältesten- = Conferenz in Bethleßdorf.

L i e b e n B r ü d e r :

Der am 2ten May<sup>1</sup> dieses Jahres hier in Bethlehem zusammengetretene Synodus des nördlichen Bezirks unserer Brüder-Kirche in den Vereinigten Staaten legt Euch hiemit eine Reihe von wichtigen Beschlüssen vor, mit der angelegentlichen Bitte, dieselben ernstlich und vor den Augen des Herrn zu prüfen, und mit so wenig Verzug als möglich diejenigen Schritte zu ergreifen, welche die Wichtigkeit derselben und die Constitution unserer Brüder-Kirche erfordern mögen.

Diese Beschlüsse enthalten wichtige Veränderungen in der bisherigen Verfassung unserer Provinz, mit deren Ausführung auch wesentliche Veränderungen in der Stellung unserer Provinz zu der Brüder-Unität ins Ganze nothwendig verbunden sein würden. Es sind dieselben überdis von der Art, daß sie, wenn gleich in Bezug auf hiesige Synode selbst als Beschlüsse, doch in Bezug auf die Brüder-Unität überhaupt nur als der Unitäts-Ältesten-Conferenz und eventualiter einem allgemeinen Synodus vorzulegende Vorschläge anzusehen sind.

§ 168 des Synodal-Verlasses von 1848 enthält Bestimmungen, welche es zweifelhaft machen könnten, ob die gegenwärtig hier versammelte Provinzial-Synode überhaupt berechtigt war, so weit gehende Vorschläge zu machen. Daß wir uns dazu berechtigt glaubten, beweist die That; unsre Gründe dazu waren in kurzem folgende: Jener Abschnitt macht es der Prov. Synode zur Pflicht alle inneren und äußeren Verhältnisse unserer Provinz gründlich in Erwägung zu nehmen. Dieses ist unmöglich gewesen, ohne auf die Erwägung von Vor-

schlagen, ähnlich wie die Euch hier vorgelegten, einzugehen. Wenn dieses wirklich durch den letzten Satz jener Bestimmungen verboten war, so wäre darin die in dem ersten Theil derselben ausgesprochene Verbindlichkeit zu einer Unmöglichkeit gemacht worden. Dis konnte die Meinung des allgemeinen Synodus nicht sein, welchem an einer gründlichen Erwägung aller Verhältnisse unsrer Provinz auf einem Provinzial-Synodus alles gelegen sein muß. Diese Ueberlegung hat uns zu dem Entschluß gebracht, in Vorschläge wie die vorliegenden einzugehen und dieselben in Bezug auf uns zu Beschlüssen zu erheben, um sie Euch als von uns beschlossene Vorschläge vorzulegen.

Indem wir nun zu der Erläuterung des Inhaltes dieser vorgeschlagenen Beschlüsse übergehen, so wünschen wir zuerst darauf aufmerksam zu machen, daß einige derselben directe Vorschläge zu Veränderungen machen, andere nur im Allgemeinen die Auctorität, in Zukunft zweckmäßige Veränderungen in der Verfassung unsrer Provinz zu machen, unseren Provinzial-Synoden übertragen.

Die Ursache hierzu ist, daß, da der ganze Gang der Ereignisse in unserm Land ein überaus rascher ist, wir es nicht für gerathen halten, feste Bestimmungen über das unabweisliche Bedürfniß hinaus im Voraus zu machen.

Und mit dieser Bemerkung haben wir zugleich einen der Hauptbeweggründe zu unserm ganzen Verfahren in dieser Verfassungs-Angelegenheit berührt. In den letzten acht Jahren, seit unsrer präparatorischen Synode von 1847, haben sich in unserer hiesigen Kirche die Verhältnisse im Aeußeren und Inneren sehr geändert. Die Keime zu diesen Veränderungen waren schon vorhanden, z. B. der Anfang der Aufhebung der Orts-Gemeinen, das mehr erwachte Bestreben nach Thätigkeit im eigenen Lande u. s. w., aber noch nicht hinlänglich entwickelt, um schon damals durchgreifende Veränderungen der Verfassung nothwendig erscheinen zu lassen. Auch kann nicht geläugnet werden, daß wiewol auf der einen Seite der allgemeine Synodus von 1848 die Veranlassung war, in vielen Gemüthern den Wunsch mit unseren Europäischen Brüdern möglichst innig verbunden zu bleiben aufs neue zu beleben und zu stärken, auf der andern Seite doch auch dieser Synodus und dessen Resultate es unwidersprechlich aufs neue klar zu machen schienen, daß der Gang der Ereignisse und der Zeit-Geist in der neuen Welt zu verschieden ist von dem in der alten, als daß ein so inniges Band, als bei Gelegenheit dieses Synodus als wirklich noch existirend angenommen wurde, für die Wirklichkeit viel Bedeutung haben könnte. Denn nicht nur ist der Gang der Ereignisse hier und in Europa ein so sehr verschiedener, sondern die Grundlagen der Verhältnisse selbst, namentlich in Bezug auf unsre Brüder-Kirche, sind durchaus verschieden. Hier ist unsre Kirche eine selbstständige Kirche, an Rechten völlig gleich mit einer jeden anderen. Sobald als wir uns nicht ganz auf uns selbst einschränken, sondern anfangen mit den

übrigen Menschen um uns her in geistliche Berührung zu kommen, kommt dieses Verhältniß unvermeidlich zur Sprache. Wir müssen, wie die Sachen jetzt stehen, entweder ganz aufgeben eine Kirche zu sein, daß heißt nichts anders sein wollen als eine zu gewissen religiösen Zwecken, z. B. Missions- und Erziehungs-Zwecken zusammengetretene Gesellschaft, oder wir müssen eine wirkliche Kirche sein, selbstständig, in Lokal-Verhältnissen unabhängig, in unseren Bewegungen nicht an Regeln und Prinzipien gebunden, welche eigentlich berechnet sind für eine religiöse Gesellschaft, welche in ihrem Lande nur eine *ecclesiola* in *ecclesia* ist.

Dazu kommt noch, daß in Bezug auf unser Finanz-Wesen seit der Synode von 1847 die Verhältnisse sich gänzlich umgestaltet haben. Von Seiten der allgemeinen Synode von 1848 waren gewisse ökonomische oder finanzielle Grund-Prinzipien festgestellt worden, welche nach der fast einmüthigen Ueberzeugung der Provinzial-Synode von 1849 auf unsre Verhältnisse nicht anwendbar zu sein scheinen.

Aus allen diesen Betrachtungen folgt nun daß uns und Euch nur die Wahl unter zwei Vorschlägen übrig bleibt; nämlich, *E n t w e d e r* bei allen Beschlüssen der allgemeinen Synoden fast eine jede der allgemeinen Regeln unsrer Verfassung und unsers kirchlichen Lebens eine abweichende und die zuerst ausgesprochene fast aufhebende Clausel hinzuzufügen in Bezug auf die amerikanischen Verhältnisse; *o d e r* eine solche Einrichtung zu treffen wie die in unseren Beschlüssen vorgeschlagene, wornach wir diese Regeln in unseren Synoden uns selbst bestimmen. Auf diese Weise werden beide Theile, Ihr sowol als wir, unsre Regeln bestimmter aussprechen, den Umständen gemäß und zur rechten Zeit abändern, und dadurch um so kräftiger und in der That ausführbar machen können. Unsre executive Behörde wird nicht mehr zwey verschiedenen Authoritäten verantwortlich sein müssen, ein Verhältniß welches nicht nur ihre Lage unangenehm macht, sondern auch ihre Thätigkeit unvermeidlich in vielen Fällen lähmen muß.

Dieser in unseren Beschlüssen ausgesprochene Grundsatz, daß nämlich P. A. C. nur unsrer Synode verantwortlich sein soll, ist eigentlich auch der Hauptgrund warum wir es darauf antragen, daß der Administrator nicht mehr *ex-officio* ein Mitglied der P. A. C. sei. Er, als von U. A. C. unmittelbar ernannt, würde beiden Behörden verantwortlich sein müssen. Nach Synodal-Berlaß § 138 von 1848 steht der U. A. C. das Recht zu über einen solchen Vorschlag der hiesigen Provinzial-Synode sofort eine Entscheidung zu geben. Wir haben für den Fall der Zustimmung der U. A. C. zu diesem Vorschlag in unsrer Synode ein drittes Mitglied gewählt, welches alsdann an die Stelle des Administrators eintreten würde. Die Wahl ist auf unsern Br. Goepf mit entschiedener Stimmen-Mehrheit und bei der ersten Abstimmung gefallen, und hat die Bestätigung unsers lieben Herrn durch das Loos erhalten; so daß, wenn U. A. C. unsern Vorschlag in Bezug auf diese Veränderung der Organisation der P. A. C.

sofort genehmigen sollte, welches unsern Wünschen gemäß sein würde, doch in den Personen für jetzt nach menschlicher Aussicht keine Veränderung eintreten würde.

Unsere übrigen Vorschläge sind von der Art, daß sie einer allgemeinen Synode vorgelegt werden müssen. Diese Vorschläge sind wichtig und eingreifend, und werden darum einer reiflichen Erwägung bedürfen; allein sie erscheinen uns wenigstens auch sehr dringend. Eine längere Verzögerung in dem Anpassen unsrer leitenden Grundsätze zu den veränderten Umständen und täglich fortschreitenden Gang der Ereignisse, kann nach unsrer Meinung nur nachtheilig sein, daher bitten wir mit aller schuldigen Achtung, aber in dem vollen Bewußtsein der Dringlichkeit der Sache, die lieben Brüder der U. A. E. diese Angelegenheiten in baldige ernstliche Ueberlegung zu nehmen, und es darauf anzutragen, daß ein allgemeiner Synodus der Brüder-Kirche wenigstens nicht später als im Jahr 1858 zusammen berufen werde.

Wir hegen nicht den mindesten Zweifel daß so lange als uns dieseits und jenseits des Wassers Ein Bruder-Geist belebt, wir mit der Hülfe des Herrn auch bis zu einem gewissen Grad in äußerlicher Verbindung bleiben können, während, wenn dieser innerste Geist bei uns ein wirklich verschiedener sein sollte, alle menschlichen Versuche ein äußerliches Band aufrecht zu halten, nicht nur vergeblich, sondern Verderben bringend sein würden.

Es war Abraham, welcher dem Lot vorschlug, daß sie ihre Heerden von einander schieden, denn sie waren zu groß worden. Sie schieden als Gebrüder, und eben darum weil sie Gebrüder waren, und als solche in Freundschaft bleiben wollten. Wir hegen nicht den Wunsch, daß unsere Heerden sich ganz trennen mögen: sondern nur so weit als nothwendig ist, damit beide gedeihen in ihrer Art und auf ihrem Lande. Wir wünschen selbst gemeinschaftlich thätig zu sein so weit es möglich ist, z. B. in unserm schönen Missions-Werke: wir wünschen daß ihr uns bei unsern Synoden besuchet, so wie wir die Eurigen besuchen möchten: wir hoffen, durch die Gnade Gottes, auf Einem Grund der Lehre, des Glaubens und der Hoffnung zu bleiben, dessen Eckstein ist Jesus Christus der Gekreuzigte! wir hoffen, daß auch noch lange ein Bruder oder eine Schwester welche von uns zu euch oder von euch zu uns kommen, nicht nur als Brüder und als Schwestern in volle Gemeinschaft werden aufgenommen werden, sondern auch, daß sie sich, zumal was die Form unsrer herrlichen Gottesdienste betrifft, so viel als nur bei unvermeidlichem Unterschied der Sprache und allgemeinen Landes-sitte immer möglich ist sofort, der Europäer in Amerika und der Amerikaner in Europa, heimathlich fühlen mögen!

Schließlich empfehlen wir uns Eurer väterlichen und brüderlichen Fürbitte vor unserm lieben Herrn.

Der in Bethlehem versammelte Provinzial-Synodus des nördlichen Bezirks der Brüder-Kirche in den Ver. Staaten von Amerika und in dessen Namen und Auftrag.

## TO THE BRETHREN OF THE UNITY'S ELDERS' CONFERENCE IN BERTHELSDORF.

DEAR BRETHREN :

The Synod of the northern section of our Brethren's Church in the United States, in Convention met on the second day of May in this year, hereby submits a series of important resolutions, with the earnest request, that the same may be seriously weighed as in the presence of the Lord, and that with the least possible delay such measures be taken, as their importance and the Constitution of our Brethren's Church require.

The resolutions involve important changes in the existing constitution of our Province, and which, if carried into effect, would necessarily be attended with essential changes in the relationships of our province to the Brethren's Unity in general. They are, moreover, of such a character, that while they must be regarded as resolutions adopted by the Synod here, they must nevertheless, as respects the Brethren's Unity at large, be viewed merely as propositions to be submitted to the U. E. C. and eventually to a General Synod.

§ 158 of the Synodal results of 1848 contains such directions as may render it doubtful, whether the Synod convened here at the present time is authorized to make propositions that go so far. That we believed ourselves thus authorized is however shown by the result; our arguments were as follows: Said section makes it the duty of the Provincial Synod to take into thorough consideration the spiritual and temporal condition of our province. This is impossible, without entering upon the consideration of propositions similar to those now submitted to you. If this was really prohibited by the last sentence of the said directions, then the fulfillment of the obligation set forth in the former part of the same would be impracticable. This cannot have been the design of the General Synod, which necessarily regards a thorough investigation of all the relationships of our province as all-important. These considerations induced us to entertain the propositions presented, and to give them the force of adopted resolutions as respects ourselves, in order to submit them to you as such.

Passing on to the explanation of these resolutions, we desire first to invite attention to this circumstance, that some propositions are of direct change, while others are only general in character, asking the transfer to our Provincial Synod of the authority, hereafter to make such changes in the constitution of our province, as may be deemed proper.

The reason for asking this is, that, inasmuch as the entire course of events in our country is very rapidly progressive, we do not think it advisable to establish fixed regulations beyond the demand of unavoidable necessity.

In making this remark, we have at the same time touched upon one of the principal motives for our entire action in constitutional matter. During the past eight years, since our preparatory Synod of 1847, the interior and exterior relationships in our Church in this country have undergone great changes. The germs of these changes then already existed; for instance, one so called place-congregation had ceased to exist, a more strongly elicited desire for home-mission labor manifested itself. But these germs were not sufficiently developed to call for radical changes in the constitution.

And it cannot be denied, that, although on the one hand, the General Synod of 1848 was the occasion of enlivening and strengthening the desire in many minds to continue most intimately connected with our European



Brethren, nevertheless, on the other hand, that same Synod and its results have unquestionably again shown clearly, that the course of events in the new world varies too much from that of the old, to permit so close a union, as was supposed by that Synod to exist, to be a true expression of the reality. For not only is the course of events here very different from that in Europe, but even the groundwork of the relationships, in respect to our Brethren's Church, is very different. Here our church is a self-dependent church, having full, equal rights with every other. As soon as, ceasing to confine ourselves within the narrowly circumscribed limits, we come into spiritual contact with mankind about us, this relationship unavoidably presents itself. We must, under existing circumstances, either cease to be a church, i. e., not desire to be anything more than an association united for certain religious purposes, such as missionary or educational purposes; or, we must be a church in reality, self-dependent, in local matters independent, untrammelled in our movements by rules and principles, calculated for a religious society that is only an *ecclesiola in ecclesia*; and to this is to be added that in reference to our financial affairs, things have, since the Synod of 1847, undergone an entire change. On the part of the General Synod of 1848, certain economical or financial principles were established, which, according to the almost unanimous conviction of the Provincial Synod of 1849 were inapplicable to our circumstances. From all these considerations, it follows, that there remains to us and you, the choice of two propositions only, viz: either to append to all resolutions of the Synods, in reference to the general rules of our association and of our church, a clause, which, as respects American affairs, shall embrace a departure from or almost nullification of the sentiments first expressed; or, to make an arrangement like that proposed in our propositions, by which we may determine such laws for ourselves.

In this wise both parties, you as well as we, will be able to make our laws more definite; alter them according to circumstances and in proper season, and thereby render them more effective and really practicable.

Our Executive Board will no longer be held responsible to two different authorities, a relationship, which not only renders their position unpleasant, but must unavoidably, in many cases, paralyze their energy.

The principle set forth in our resolutions, that the P. E. C. shall be held responsible to our Synod only, is, in reality, the chief reason why we claim, that the Administrator shall no longer be *ex-officio* a member of the P. E. C. For inasmuch as he is appointed directly by the U. E. C., he is necessarily responsible to both authorities. According to § 138 of the Synodal results of 1848 the U. E. C. has the power forthwith to pass upon such a proposition on the part of this Provincial Synod.

We have elected a third member in our Synod, who would enter in place of the Administrator, in case the U. E. C. assents to our proposition. The choice fell upon our brother Goepp, with a decided majority and upon the first ballot, and received the confirmation of the Lord by means of the lot, so that, should the U. E. C. forthwith assent to our proposition of a change in the organization of our P. E. C. in accordance with our wishes, no change would ensue as respects persons, at least not for the present.

The remainder of our propositions are of such a character as to require them to be submitted to a General Synod. They are weighty and far-reaching, and will therefore require grave consideration; but at least they appear to us to be very pressing. A protracted delay in accommodating our leading principles to the change of circumstances and daily progress of events, can,

in our opinion, only be injurious; hence, with all due respect, but with full consciousness of the urgency of the case, we entreat the beloved Brethren of the U. E. C. to take these matters into early and serious consideration, and to take measures to convene a General Synod of the Brethren's Church no later than the year 1858.

We entertain not the least doubt, that so long as one spirit of brotherhood animates us on both sides of the ocean, we may to a certain extent continue to maintain an external connection, whereas, should this spirit become essentially different, all human attempts to maintain an external tie would not only prove fruitless, but be productive of pernicious effects.

It was Abraham who proposed to Lot, that they should part their herds, because they had become too numerous. They parted as brethren, because they were brethren, and as such desired to continue on friendly terms. We do not entertain the wish that our flocks should become entirely separated; but only so far as is necessary, to enable both to prosper after their own manner and on their own soil. We desire even to be conjointly active as far as may be possible, f. i., in our noble mission-work. We desire that you may be present with us at our Synods, as we desire to be present at yours; we hope, by the grace of God, to rest upon the same foundation of doctrine of faith and hope, whose cornerstone is Jesus Christ, the crucified! we hope that for a long time to come, a brother or a sister, who may pass from us to you, or from you to us, may not only be received as a brother and sister in full communion, but also, that the European in America and the American in Europe, as respects the form of our beautiful church services, as far as may be possible under the unavoidable circumstances of the difference of language and general customs of the country, they may feel themselves at home.

Finally, we commend ourselves to your fatherly and brotherly intercession before the Lord.

The Provincial Synod of the Northern Section of the United Brethren's Church, in the United States of North America, in session at Bethlehem, and in their name and by their order.

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Br. Bigler moved that the English translation be read.

After some conversation it was agreed to dispense with the reading of the same.

Br. Shultz prefaced his remarks on the following resolution, by stating his dissent from the memorial:

*"Resolved*, to insert after the word "Band" (in the memorial) the words: "namentlich in Bezug auf Local-Verhältnisse."

On which question Br. Shultz called the yeas and nays, which resulted as follows:

*Yeas*.—The brethren Eberman, (Naz.) Kampmann, Lennert, Masslich, Oehler, Shultz, Weinland, Wolle, (Dover).—8.

*Nays*.—The brethren Bigler, Bleck, Blickensderfer, (Dover) Blickensderfer, (Sharon) Blickensderfer, (Gnadenhuetten) Goepf, Hagen, Harvey, Holand, Knauss, Peisert, Perkin, Reinke, (Litiz) Reinke, (Stat. Isd.) Rice Schweinitz, Troeger, Weiss.—18.

The amendment was accordingly lost.

Br. Shultz offered the following resolution:

"*Resolved*, to strike out all (in the Memorial) beginning with the words: "Es war ——— wir wünschen selbst," and insert the following:

"Wir bezwecken nicht es auf eine gewaltsame Losreißung von der Brüder-Unität als solcher anzutragen; im Gegentheil wünschen wir gemein schaftlich u. s. w." v. Memorial.

Br. Blickensderfer (Sharon) moved to divide the question. Agreed to.

The question having been taken on striking out, in was lost.

Br. Holland moved that the report be adopted by general consent.

Br. Shultz called the yeas and nays on striking out, which resulted as follows:

*Yeas*.—The brethren Blickensderfer, (Sharon) Eberman, (Naz.) Harvey, Kampmann, Kummer, Lennert, Masslich, Oehler, Shultz, Wolle, (Dover) Wolle, (Bethl.)—11.

*Nays*.—The brethren Bigler, Bleck, Blickensderfer, (Dover) Blickensderfer, (Gnadenhuetten) Goepp, Hagen, Holland, Knauss, Peisert, Perkin, Reinke, (Litiz) Reinke, (Stat. Ild.) Rice, Schweinitz, Troeger, Weinland, Weiss.—17.

Br. Holland resumed his motion of adoption, which was agreed to.

Br. Bleck moved that the Memorial be signed by the President and attested by the Secretary. Agreed to.

Br. Blickensderfer (Dover) offered the following resolution:

"*Resolved*, that the English translation of the memorial to the U. E. C. be revised by the members of the committee who drafted the original, that this revised translation be entered on the journal.

Br. Blickensderfer (Sharon) moved to amend by adding, "as well as the original." Accepted.

The resolution as amended was adopted.

On motion the Synod took a recess of ten minutes.

On resuming business, the "Special Committee of five on Home-Missions" reported as follows, through Br. Blickensderfer (Sharon):

#### SPECIAL COMMITTEE OF FIVE ON HOME MISSIONS.

The select committee to whom was referred the entire matter of Home Missions, report the following resolutions for the adoption of the Synod.

"*Resolved*, 1. That there be organized a "Home Mission Board" to whom shall be entrusted the entire management of Home-Missions, including the appointment of the Home-Missionaries and the expenditure of all funds appropriated in aid of the Home-Mission cause by the Church or contributed by societies or individuals.

2. That the "Home Mission Board" shall consist of the existing members of the Provincial Elders' Conference and eight other persons to be elected by each Synod, not less than three of whom shall be residents of Bethlehem. Said Board shall have power to fill vacancies in its own body.
3. That the "Home Mission Board" may organize in any manner it may deem proper by appointing such officers or agents, and adopting such rules and regulations for its own government, as well as for the government of the Missionaries as it may deem expedient.
4. That the "Home Mission Board" be authorized and required to appoint a Home Missionary for any society which shall provide to the satisfaction of said board the necessary means for the support of such Home Missionary.
5. Any number of persons may, with the written consent of the "Home Mission Board," and under such rules and regulations as said Board shall prescribe, organize themselves into a "Moravian Home Missionary Congregation" the members of which shall be considered members of the Brethren's Church.
6. That when a "Home Missionary Congregation" shall possess a sufficient church edifice free from debt, and can in the opinion of the Home Mission Board, adequately support a minister and church establishment, such congregation shall be received along with its pastor (provided he shall have served not less than six years) into the general body of the church, form part and parcel thereof and enjoy all the privileges and immunities provided for and enjoyed by other and older congregations and ministers according to the constitution of the Church.

J. BLICKENSDEFFER,

*Chairman.*

Br. Bigler moved that the report be received and its resolutions be taken up for consideration seriatim. Agreed to.

The first resolution was adopted.

The second resolution being under consideration, Br. Blickensderfer (Sharon) moved to amend by inserting "not less than" before three, which was agreed to.

On motion of Br. Hagen, the resolution as amended was adopted.

The third, fourth and fifth resolutions were adopted.

The sixth and last resolution being under consideration, Br. Bigler, moved to fill the blank with the figure 6, Br. Clauder, with the figure 10 and Br. Bleck with the figure 5.

The question having been taken on the figure 10, it was lost.

The question having been taken on the figure 6, it was carried.

After considerable discussion, the resolution as amended was adopted.

On motion of Br. Bigler, the whole report as amended was adopted.

Br. Blickensderfer (Sharon) offered the following resolution:

“*Resolved*, that nothing contained in any of the resolutions which have been adopted on the subject of Home-missions, shall be so construed as to prevent the appropriation of \$500 per annum, in aid of Home-missions, out of the income of the Sustentation-fund.”

On motion of Br. Bleck, the resolution was adopted.

Br. Goepp moved that the Synod go into election of the eight members of the Home-Mission board, this afternoon, immediately after the opening of the session. Agreed to.

Br. Luckenbach offered the following resolution:

“*Resolved*, that the next Synod of the Northern Province of the Brethren's Church, be held at Litiz, Pa.”

On motion, the resolution was laid on the table.

Br. Clauder moved to take up the petition from the Enon congregation. Agreed to.

On motion of Br. Goepp, it was referred to the P. E. C.

Br. Goepp moved that a committee of three be appointed to superintend the printing of the Journal. Agreed to.

The brethren Jacobson, Bleck and the Secretary were appointed said committee.

Br. Blickensderfer (Sharon) moved that the Synod adjourn until to-morrow forenoon *sine die*. Agreed to.

On motion Synod adjourned after singing:

“*Die Kirche Christi die er gereicht,*” &c.

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### THIRTIETH SESSION.

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2 P. M.—38 members present.

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Sung: “His goodness and his mercies all,” &c.

Prayer by Br. Bahnson.

Synod went into the election of the eight members of the “Home Mission Board.”

Br. Schweinitz moved that nominations be made. Lost.

The President appointed the brethren Bleck and Tschudy tellers of the election.

Synod proceeded to ballot. On counting the votes it appeared that twenty-seven votes had been cast, of which

Br. Seidel	received 22	Br. Holland	received 17
Br. Wolle (Beth.)	" 18	Br. Bigler	" 15
Br. Francis Wolle		14	

These brethren having a majority of all the votes, were declared to be duly elected. After some conversation, the brethren Shultz, Clark and Fred. Wilhelm of Philadelphia, were declared members without opposition.

Br. Blickensderfer (Dover) offered the following resolution :

"*Resolved*, that the Secretary of this Synod be allowed the sum of — dollars for his services to be paid out of the Sustentation-Fund, in case the contributions towards defraying the expenses of the Synod, should prove insufficient."

Br. Luckeubach moved to fill the blank with the figure 40, Br. Schweinitz, with the figure 50. Agreed to.

The resolution as amended was adopted.

Br. Wolle (Bethlehem) called up the last clause of resolution four, part first of Report of "Committee on Education,"—and that steps be taken to have the same incorporated by act of Legislature, as soon as possible.

Br. Goepf moved to amend by striking out "by Act of Legislature." Agreed to.

Br. Goepf offered the following resolution :

"*Resolved*, that the P. E. C. be instructed to make a draft of an act of incorporation, which shall be laid before the next "Provincial Synod," (but that the P. E. C. shall nevertheless be authorized to take definite action in the matter in case of urgent necessity.)"

Br. Luckenbach moved to amend by striking out the last clause "but that the P. E. C." etc. Accepted, and the resolution as amended, was adopted.

Br. Wolle (Bethl.) offered the following resolutions :

"*Resolved*, that a committee, consisting of five members, be appointed by the Synod, whose duty it shall be to seek to procure funds for the advancement of the College."

"*Resolved*, that a committee of three be appointed to establish rules for the government of the College. Adopted.

Br. Blickensderfer (Dover) offered the following resolution :

"*Resolved*, that the P. E. C. be, and are hereby requested to give a name to said College, and that they are further requested in naming it, to pay due attention to the Will of the late Godfrey Haga, and if necessary to procure legal advice, so that the legacy left by the same, be not prejudiced, but may be left to be enjoyed by said College, or by a class of Preparands in the same." Adopted.

Br. Wolle (Bethlehem) moved that the delegates of the different congregations proceed to nominate members for the Committee of five on College funds.—Agreed to.

The Bethlehem delegation nominated Br. S. Wolle.

The ministers of New York, Brooklyn and Staten Island nominated Br. Clarke.

The Philadelphia delegation nominated Br. Alexander B. Renshaw.

Br. Clauder, in behalf of the western congregations, nominated Br. Blickensderfer. (Sharon.)

Br. Blickensderfer (Dover) moved to strike out the name of the brother for the West, and insert Br. Tschudy, for Litiz, Lancaster and York.—Agreed to.

Br. Hagen moved to nominate Br. Emil Schweinitz for Salem.—Agreed to.

On motion of Br. Goepp, these five brethren were appointed said committee by acclamation.

Synod proceeded to elect the committee of three on rules "for the College." The brethren S. Wolle, Bleck and Schweinitz were nominated.

On motion of Br. Hagen, these three brethren were appointed by acclamation.

Br. Luckenbach's motion made in the morning session was taken up, but was lost.

Br. Blickensderfer, (Sharon) offered the following resolution :

" *Resolved*, that the next Provincial Synod meet at Bethlehem on the first Wednesday of May, A. D. 1858, unless the P. E. C. should convene the same at an earlier day, which they are hereby empowered to do, if in their opinion circumstances should require it.

Br. Schweinitz moved to amend by striking out May and inserting June.

Br. Bigler moved to amend the amendment by substituting the third Wednesday in May.

The question having been taken on Br. Bigler's amendment, it was lost.

The " " " " " Br. Schweinitz's " " " "

The " " " " " original motion, it was carried.

On motion of Br. Goepp, the report of the "Committee on Foreign Missions" was taken up for consideration, when after some discussion, it was, on motion of Br. Luckenbach, referred to the P. E. C.

Br. Bahnson, in behalf of the P. H. C. of Wachovia, proposed that the Illinois Mission Field be transferred to the jurisdiction of the Northern province.

Br. Hagen moved that this proposition of transferring be referred to the Home Mission Board. Agreed to.

Br. Wolle (Bethlehem) moved that our home missionaries be invited to attend our next Provincial Synod as advisory members.

Br. Goepp moved to amend "that the P. E. C. be authorized to invite the Home Missionaries as advisory members, if they see fit." Accepted, and the resolution as amended was adopted.

Br. Wolle (Bethlehem) offered the following resolution :

" *Resolved*, that the P. E. C. cause to be published in the Miscellany a statement of the Synodal fund, and an account of the cost of holding the present Provincial Synod.

Br. Blöck offered the following amendment :

“ *Resolved*, that the P. E. C. cause to be printed and distributed among the several congregations, a detailed statement of the receipts and expenditures of the present Provincial Synod.

The question having been taken on the amendment, it was agreed to, and the resolution as amended, was adopted.

Br. Goepp offered the following resolution :

“ *Resolved*, that our Boarding Schools at Bethlehem and Litiz contribute each \$100 towards the defraying of the expenses of the present Provincial Synod. Lost.

Br. Oehler's resolution, laid on the table in the eighth session was taken up, and on motion of Br. Schweinitz it was postponed indefinitely.

On leave Br. Bigler arose, and after a few remarks in reference to the approaching close of the present Synod offered the following resolution :

“ *Resolved*, that the thanks of the Synod are due, and that they be hereby unanimously tendered to the members of the congregation at Bethlehem, for the kind and generous hospitality extended to them during their protracted sojourn among them. Adopted.

Br. Weiss, for the Bethlehem delegation, replied, and on motion Synod adjourned, after singing

“ Oh ! Lord lift up thy countenance,” &c.

### THIRTY-FIRST SESSION.

Wednesday, May 23d, 8 A. M.—42 members present.

Sung : “ Grace and peace from God, our blessed Saviour.” &c.

Prayer by Br. Schweinitz.

Texts of the day read. Minutes of yesterday's session read, amended and approved.

Br. Shultz offered the following resolution :

“ *Resolved*, that the President of this Provincial Synod, be requested in the name of the same, to respond to the brotherly salutation, addressed by the U. E. C. to this Synod.” Adopted.

Br. Bahnson expressed his gratification in having been present at the deliberations of this Synod, and entertained the hope that a brother from the Northern Province would be delegated to attend the next Provincial Synod of Wachovia, when Br. Goepp moved, that Synod appoint a delegate for the next Provincial Synod of said Province.

Br. Tschudy moved to amend as follows :

“ That Synod direct P. E. C. to appoint a delegate for the next Provincial Synod of Wachovia, which delegate shall have been a member of this Synod.”



The amendment was accepted, and the motion as amended was agreed to.

Br. Bleck offered the following resolution:

"*Resolved*, that—copies of the Journal of the Synod be printed in pamphlet form for distribution, and that the P. E. C. be authorized to collect and publish in convenient pamphlet form, separate from the Journal not less than—copies of the resolutions of the present Synod, properly arranged under different heads."

Br. Goepf moved to amend, by inserting "not less than" before the word "copies." Agreed to.

Br. Blickensderfer, (Sharon) moved to fill the first blank with three hundred. Agreed to.

Br. Blickensderfer, (Sharon) moved to fill the second blank with five hundred. Agreed to.

The resolution as amended was adopted.

Br. Shultz offered the following resolution:

"*Resolved*, that the P. E. C. be requested to cause to be ordained Presbyters, all such brethren, as have been engaged in the ministry of our branch of the church for ten years or upwards."

Br. Hagen moved to amend, by striking out ten and insert six. Accepted.

The resolution as amended was adopted.

The deliberations of the Synod having terminated, the President arose and addressed the members in some pertinent remarks—reviewing the proceedings of its sessions and pointing more especially to the important change in the government of the American Church therein proposed.

A fervent prayer was then offered to the Throne of Grace by Br. Peter Wollé, after which the voices of the brethren united for the last time in singing, while their hearts responded in unison to the sentiments of the following hymns:

"Let not your hearts be faint," &c.

"O! erbleib uns cingedrückt," u. f. w.

"We who here together are assembled," &c.

During the singing of the last verse, the hand of fellowship was extended.

Br. Jacobson pronounced the apostolic benediction, and the Provincial Synod of 1855, of the Northern Province of the United Brethren's Church in North America, adjourned *sine die*.





